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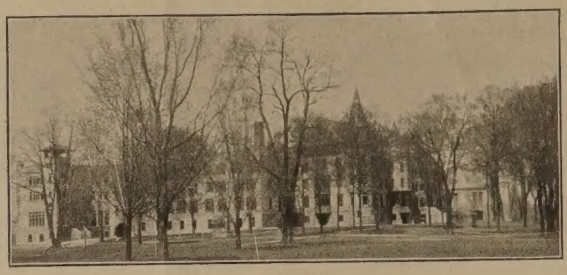

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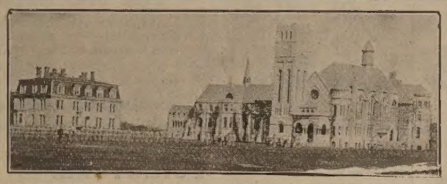

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Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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SPECIAL SESSIONS OF THE HOUSE OF BISHOPS AND THE MEXICAN BISHOPS-ELECT.

THE question as to when, how, and under what circumstances, special sessions of the House of Bishops may be held, has been raised, and has been variously answered. Our constitution and canons are perplexingly vague. Upon the answer depend large issues, and it is right, therefore, that it should have the most careful and the most unbiased consideration, wholly apart from the further question whether at any given time a session is or is not to be desired.

We premise this consideration by declaring first, that the powers of the House of Bishops and the powers of the House of Deputies of General Convention, are not, as would at first seem, exactly identical. Viewed as a corporate body with a specific title, the House of Bishops is indeed a creature of that compact between the Bishops, the clergy, and the laity of this American Church, which we term the Constitution. But viewed as a national body of Bishops of the Catholic Church, our episcopal college has, undoubtedly, inherent power similar to that exercised by the Bishops of national Churches in all ages, except in so far as they have acquiesced in the surrender of such inherent rights by subscribing to the constitution of the American Church. The House of Deputies, on the other hand, would have no place whatever apart from its constitutional creation. It is wholly a product of the constitution.

We might indeed interpose a question as to whether the Bishops meeting extra-constitutionally, or by virtue of their inherent right as Bishops, could be called the House of Bishops in the sense that the term is corporately used in the constitution. This question, however, would be little more than one of names. The same men who comprise the constitutional House of Bishops, comprise also the inherent college of Bishops. For convenience' sake we may term them, when sitting jointly in either capacity, the House of Bishops. In effect, they commonly resolve themselves into what they term "the Bishops in council" when sitting for extra-constitutional purposes. But it is the House of Bishops which formally resolves to go into council, and thus the two bodies, if they are two, are closely intertwined.

In effect, then, we may say that the House of Bishops possesses *every* power appropriate to the collective episcopate, which has not been expressly surrendered in the constitution; while the House of Deputies or the General Convention have no power except that which is constitutionally vested in them. The position of the two bodies is therefore shown to be wholly distinct.

The good faith of the Bishops, however, is solemnly pledged to uphold the compact called the Constitution. They have individually sworn their allegiance to it. They may not now claim inherent rights inconsistent with it. They are bound by its terms absolutely, and are free to exercise inherent rights only in accordance with it, except upon matters on which the constitution is silent.

Have the House of Bishops the right to come into special legislative session, at their own pleasure?

They certainly have for some purposes.

(*a*) "If a Bishop shall desire to resign . . . the Presiding Bishop . . . shall . . . call a meeting of the

House [of Bishops] to be held not less than ninety days from the date of his summons" (Title I., Canon 19, xvi.).

(*b*) Where a vacancy occurs in a Missionary Bishopric, "the House of Bishops shall, on the written request of twelve members of the same, be convened by the Presiding Bishop" (xvii.).

(*c*) In case of "the abandonment of the communion of the Church by a Bishop," "it shall be the duty of the Presiding Bishop to convene the House of Bishops" (Title II., Canon 9).

(*d*) In the provision for the "remission or modification of judicial sentences," it is allowed that "no such remission or modification shall be made except at a meeting of the House of Bishops, during the session of some General Convention, or at a special meeting of the said Bishops, which shall be convened by the Presiding Bishop on the application of any five Bishops" (Title II., Canon 11).

These are the only references in the canons to special sessions of the House of Bishops, and there are none in the constitution; but the following provision for special sessions of the whole General Convention should be noted:

(*e*) "The right of calling special meetings of the General Convention shall be in the Bishops. This right shall be exercised by the Presiding Bishop. . . . . Provided, that the summons shall be with the consent, or on the requisition, of a majority of the Bishops, expressed to him in writing" (Title III., Canon 1, i.).

Thus it will appear that there are four hypotheses upon which it is mandatory upon the Presiding Bishop to summon the House of Bishops. There are, moreover, numerous references in the canons to duties devolving solely upon the House of Bishops, with nothing to show that such duties may be exercised only at a session of General Convention. It must be admitted that some of these duties, in which the House of Deputies has no share, could be as satisfactorily performed at special sessions as at the triennial Convention. There appears to be no *a priori* reason for holding special sessions to be absolutely prohibited except for the special purposes distinctly laid down. These special purposes are not enumerated together as constituting the only causes sufficient for the summoning of special sessions. If they were, they would seem to imply that no other sufficient causes could exist. On the contrary, they are provisions scattered through the canons, in which the special session of the House of Bishops is incidental to the subject under consideration. From no one of these canons would it be gathered either that there were or were not other canonical causes for the calling of a special session. Indeed it may not be held that the provision for any one of these calls excludes the possibility of a call for a special session for another purpose, for there are, in all, four such provisions, each independent of the others, and each therefore not possessing an exclusive character. Consequently, if no one of the four incidental provisions for a special session is exclusive, it can hardly be held that adding them together gives them collectively an exclusive character. Addition lends no new factor beyond that which pertains to the several units added. If four causes, no one of them excluding other causes, be added together, their sum will be only four inexclusive causes. Without the addition of some other factor or provision, express or implied, it cannot be maintained that the enumeration of these four causes for special sessions excludes special sessions for other causes.

But let it be observed that in not one of these four special instances, nor yet in the provision for the summons of a special General Convention, is the Presiding Bishop left to his own motion to determine whether or not there shall be a special session. Whenever certain events occur, he is bound to call a special session; but in not one of the instances is he allowed any discretion whatever.

If a (diocesan) Bishop desires to resign, the Presiding Bishop "shall" "call a meeting of the House."

If twelve Bishops require a session to fill a vacancy in a Missionary District, he shall convene the House. By implication, he may not do so on his own motion, or on that of less than twelve Bishops.

If a Bishop abandons the communion of the Church, "*it shall be the duty* of the Presiding Bishop to convene the House." No discretion is vested in him.

If five Bishops require him to call a session to modify a judicial sentence, he shall summon it.

Certainly, if the Presiding Bishop was vested with discretion to summon a special session or not at his pleasure, it would seem that some vestige of it would appear in some one of these provisions. That in terms they all exclude such discretion on his part, seems at least a strong indication that none is vested in him. In each one of these instances, his duties are clerical, and are to be exercised wholly without the intervention of any discretion whatever. It seems a fair—we may even say, a *necessary*—inference, that *the Presiding Bishop may not of his own motion call a special session of the House of Bishops.*

Having reached this stage, we proceed naturally to consider what, in the absence of direct authorization, would be sufficient authority to give legality to a special session of the House of Bishops.

No other events can be reckoned as automatically requiring the Presiding Bishop to issue a summons, beyond those mentioned in (*a*) and (*c*). If the requisition of five Bishops in the contingency mentioned in (*d*) and twelve in that stated in (*b*) are necessary to authorize the action of the Presiding Bishop, then the greater of these numbers—twelve—is the minimum of authority to empower him for the purpose, which we need consider at all. If less authority were sufficient to impel him to summon the House for any purpose, it would clearly be unnecessary to require twelve names to be signed to the requisition for a session to fill a vacant Missionary Bishopric.

It may indeed be held here, by some, that the volition of the Presiding Bishop would be a factor in such a call; that the four contingencies mentioned are those in which he *must* issue a summons, regardless of his own discretion; and that he *may* issue such a call when it cannot be said that he *must*.

To this is to be replied that the volition or even the discretion of the Presiding Bishop are not constitutional or canonical factors in our legislation. We have indeed, by our new constitution, taken a distinct step toward the creation of a Metropolitan, by recognizing the new title, "Presiding Bishop of the Church." But at the same time that title, used in Article I. of the Constitution, is at once followed by the provision: "He shall exercise such duties as may be prescribed by the Constitution and the Canons of the General Convention." He is not recognized as a Metropolitan, and he is not vested apparently with any greater discretion with reference to the summoning of his brethren in special session, than is the youngest Bishop on the bench—except that *if sufficient authorization can be shown,* the summons would naturally issue from him, and the time would be set by him, as in the instances in which his action is mandatory by the canons. He has only delegated authority.

What, then, constitutes sufficient authorization? If it cannot be the requisition of less than twelve Bishops, we are obliged also to hold that it must be more even than that minimum; for it is only in the one specified contingency, that a call on the requisition of twelve Bishops is authorized.

We are thrown, then, on the section we have marked (*e*). If "the right of calling special meetings of the General Convention shall be in the Bishops"—not in the Presiding Bishop—analogy would seem to indicate that a like authority might summon the House of Bishops in special session. As in our Federal government, the same power (the President of the United States) that may summon Congress in special session may also summon the Senate alone, so also, since the House of Bishops has duties devolving upon it that are distinct from those of General Convention, it would seem to follow that the power which may summon a special session of General Convention, may also summon a special session of the House of Bishops; and, except in the four exceptional contingencies mentioned in the canons, we do not see that any other power can do so.

That power is distinctly stated (Title III., Canon 1) to "be in the Bishops"—collectively. It is to be exercised by the Presiding Bishop, only *"Provided that the summons shall be with the consent, or on the requisition, of a majority of the Bishops, expressed to him in writing."*

How, then, can we escape the conclusion that a special session of the House of Bishops for miscellaneous purposes, is valid only on the prior written application of a majority of the Bishops entitled to seats? On the other hand, the fact that a majority is sufficient for a call for a special session of *both* Houses in General Convention, would indicate that no greater number would be required to call the House of Bishops alone.

But it may be maintained that once in session, the Bishops have authority to enact such additional legislation as they may desire to. We cannot even assent to this. The greater may indeed include the less, so that a call signed by a majority of Bishops would be sufficient also for the purposes for which twelve Bishops are empowered to act; but the less could not include the greater, and the call of twelve Bishops could not be

held sufficient for the purpose of taking such action as would require the prior call by a majority. Nor would the presence of a majority at a session held on a call of twelve be sufficient, for it is quite conceivable that a Bishop might be willing to assent to and even to attend a session for the purpose of filling a vacant Missionary Bishopric, when he would be unwilling to assent to or to attend a session for the transaction of miscellaneous business. There would be reason for such discrimination, for a special session seldom has little more than a bare quorum present, and a Bishop might be quite willing to authorize such a quorum to elect a Missionary Bishop, in a pressing emergency, where he would be decidedly unwilling that they should transact other business, perhaps of a momentous character, in such a small house.

Place by place therefore we are forced to the conclusion that *a special session of the House of Bishops for the transaction of other business than that specified in the four distinct instances, requires the prior written consent of a majority of Bishops,* before the Presiding Bishop may issue the summons.

What light, we now ask, is thrown by precedents? Special sessions of the House of Bishops have been frequent only of late years, and they have invariably been called for one of the specific purposes mentioned specially in the canons.

There was an incident which transpired in the year 1852, however, during the Presiding Bishopric of Bishop Chase, that showed the opinion prevalent at that time with respect to the calling of special sessions. In that year the Archbishop of Canterbury invited the American Church to send official representatives to the jubilee of the S. P. G., to be held in London in that year. A request to the Presiding Bishop to issue a call for a special session of the House of Bishops to elect such representatives was signed by *all the Bishops except two.* Notwithstanding this request, the Presiding Bishop refused to issue the call. From that incident it is evident that it was then believed:

That the proper way to secure a special session for miscellaneous purposes was by a largely signed request to the Presiding Bishop; and

That even then the Presiding Bishop could not be *compelled* to issue the call.

Special sessions, of late years at least, have invariably been for one or more of the purposes specially mentioned in the canons, no other business being, so far as we can discover, mentioned in the call. In that for the Cincinnati session of 1902, however, the call, said to have been issued "under the provisions of Title I., Canon 19, § xvii. [1]" included the filling of four vacancies in Missionary Bishoprics, and also:

"and (4) to consider the reply to be made by the House of Bishops to the Memorial from the Mexican Episcopal Church; and, further, to take such action as it may think best concerning the administration of ecclesiastical affairs in Mexico."

Certainly the canonical reference at the head of the call cannot possibly be stretched to cover this fourth subject, being only the provision for filling vacant Missionary Bishoprics. What, then, was the authority under which that subject was embraced in the call, which is dated Feb. 15, 1902?

In the General Convention of 1901, the House of Bishops addressed a letter to the Synod of the Mexican Episcopal Church, outlining certain conditions under which they were willing to extend the episcopate to that Church, and also passed the following resolution:

"*Resolved*, That a Commission of three Bishops be appointed, who, having satisfied themselves that the above conditions are complied with, may request the Presiding Bishop to call a meeting of the House of Bishops to consider and decide the question of consecrating not more than two Bishops for the Mexican Church."

Upon that commission were appointed the Bishops of Chicago, Maryland, and Los Angeles.

It was evidently the intention of that resolution, to authorize a special session of the House of Bishops for the specific purpose mentioned, to be summoned when that commission should "request the Presiding Bishop to call" such a meeting.

Was the Cincinnati session called in pursuance of such a request? If so, its sole authority under the resolution was "to consider and decide the question of consecrating *not more than two Bishops* for the Mexican Church." No possible construction of the enabling resolution can be alleged whereby the order to consecrate *three* Bishops can be justified. But the call does not specify that the commission had "requested" the Presiding Bishop at that time—Feb. 15, 1902—to issue it. We ask, Had they done so? Clearly, it should have been specified, if so, in the call, in order to show the authority for the call, the reference to "Title I., Canon 19, § xvii. [1]" being wholly inadequate for the fourth purpose mentioned in it.

But if that "request" had not been received by the Presiding Bishop prior to the issuing of that call, by what authority was it issued? We have seen that a majority of Bishops is the very minimum that can be allowed as authority for the summoning of a special session. In this case we should not allow that even a majority of Bishops would be sufficient, for the matter had been expressly left by the House till such time as the commission should "request" the Presiding Bishop to call a special session, and that special session expressly limited "to consider and decide the question of consecrating not more than two Bishops for the Mexican Church." Surely neither the call of the Presiding Bishop on his own motion, nor yet on the request of this commission, can be construed as overthrowing the direct order of the House of Bishops, made in their enabling resolution. The scope and power of that special session was limited by the terms of the resolution under which it was called.

If the call was issued on the request of the commission, it was deficient in not so stating, and the action taken was NULL AND VOID because not in accordance with the express conditions in the authority given to the commission to make the "request."

And if the call was *not* on the request of the commission, it was deficient because issued without due authority; and while that deficiency might possibly be held to have been condoned by the Bishops who acted under it without protest, yet even then we must consider the resulting legislation NULL AND VOID, because the House was estopped from acting by reason of their previous reference of the matter to their committee with conditional powers of procedure. Every consideration of good faith among Bishops and of legal procedure, demands that this resolution, which was formally reported to the House of Deputies as completed action, be lived up to. Any other action is a breach of faith and a violation of law.

Thus whichever were the facts antecedent to the call for the special session, it is beyond question, unless somewhere there is an undetected flaw in our reasoning, that the resolve to consecrate *three* Bishops for Mexico, is, of necessity, NULL AND VOID.

We are unwilling to drop the subject, without indicating what procedure, in our judgment, is now possible, under the circumstances.

If the previous call was not at the antecedent "request" of the Mexican commission, that commission is still empowered to "request the Presiding Bishop" (and inferentially he is bound to fulfil the request) "to call a meeting of the House of Bishops to consider and decide the question of consecrating not more than two Bishops for the Mexican Church." Should the House meet in response to such a call, it would naturally pronounce its previous action invalid (and it would be assisted therein by the fact of the withdrawal of a majority of assents to the consecrations illegally ordered), and would then proceed to consider the Mexican petition *de novo,* and either to refuse the application, or to order the consecration (conditional on assents by a majority of Bishops) of "not more than two" Bishops for Mexico.

If, however, the previous call *was* at the antecedent request of the commission, so that the conditional authority reposed in them has been exhausted, a special session would *probably* be legal if a majority of Bishops signed the request to the Presiding Bishop, and if he (following the precedent of Bishop Chase, whose *right* was not challenged) should exercise his discretion affirmatively to their request. Such a session would not be bound by the resolution of 1901, since the force of that resolution would have been exhausted at the Cincinnati session.

If neither of these conditions be carried out prior to a call, no special session may deal with the subject, which must then be relegated to the next General Convention, or be indefinitely postponed.

We have purposely not indicated which of these courses would be in accordance with our own preferences. Our sole purpose has been to discover the legal status of special sessions of the House of Bishops, the present status of the Mexican Bishops-elect, and the legal way out of the existing perplexity.

On another page we have copied a letter by the Bishop of Fond du Lac which we find in last week's issue of *The Southern Churchman,* and which is made the subject of an editorial leader by that journal. In the editorial, the Bishop's position is, for the most part, endorsed.

"With much of the Bishop's article," says our contemporary,

"more especially his references to the spirit and methods of Scripture interpretation, we most heartily agree; and we can only wish that in these days of lax and latitudinarian views about the Scriptures there were more in high places who would plead as sturdily and as uncompromisingly for the faith once for all delivered to the saints as does Bishop Grafton. When trumpets far and wide are giving very uncertain sounds, it is pleasant to read such clear, concise, and uncompromising words as 'I believe the Holy Spirit to be the author of Holy Scripture.'"

Two difficulties, however, suggest themselves to the *Southern Churchman,* in connection with the Bishop's language; and it is in hopes that we may be able to be instrumental in clearing these difficulties, that we venture to interpose into what we should otherwise leave to the two distinguished champions to discuss.

The *Southern Churchman* agrees with the Bishop that

"The Spirit expresses His mind in the creeds, the sacraments, the liturgies—"

but denies it with respect to the concluding words of the Bishop's sentence:

"and the common consent of undivided Christendom."

This, says the *Southern Churchman,* "we firmly believe to be a phrase that has done more to mislead intelligent and thoughtful men than any other one phrase that ever was invented. The famous Vincentian canon as to what is 'everywhere and by all' believed is beautiful to the sound and captivating as a sentiment, but as a fact it is non-existent, a myth and a delusion, and never has existed except in the minds of optimistically inclined theologians."

This apparent difference between the two parties appears to us to be easily cleared up by the explanation that the concluding *all* of the Vincentian canon refers, not to individuals, but to corporate, national Churches, speaking officially. Certainly, if it referred to any assumed consensus of all *individuals* in the Church, we should agree with our contemporary that "there never was realized for one single moment after the beginning of Church history, that beautiful dream of 'the common consent of undivided Christendom.'" Considered, however, as a consensus of the official belief of national Churches—the only sense in which the Vincentian rule can be used at all—it is reasonable and affords a fair test of the Catholicity of any dogma. That consensus is to be found, not in the speculations of individuals, but in the official utterances of the various national Churches.

Our contemporary also criticises Bishop Grafton for saying:

"It is a law in construing a statute that the opinions of its advocates, expressed in debate, cannot be quoted in court to show its meaning."

"If the Bishop," comments the *Southern Churchman,* "will excuse the liberty, we will suggest that he has confused two separate and distinct things—namely, the opinion of any single advocate of an act, and the history of the adoption of an act. Of course the opinion of any single advocate of an act is only his own private and personal opinion, and may or may not be of value. It depends entirely upon the man who expressed it. But the history of the adoption of an act, the reasons which suggested, and the requirements which influenced men to favor it—all these are essential elements of the act itself, and are absolutely necessary for an intelligent understanding of the act."

We do not perceive that here there is any real difference between the two parties. A statute must always be interpreted from its own language so far as possible. In case of doubt, it is quite true that the history of its adoption is germane to its interpretation. The statute, however, must be tested by the history, and not the history by the statute. We are to take as law, not the opinions held by the men who framed the statute, but the words they incorporated into it. It is a commonplace among legislators to enact that which only partially commends itself to them individually.

We shall not here apply these general considerations to the specific question of the legality of Reservation, which was the subject originally at issue between the *Southern Churchman* and the Bishop of Fond du Lac. We hope to have the opportunity to do that, in the near future. At the present time we rest with merely an expression of pleasure that on the underlying principles, the two parties are so nearly in agreement.

IN THE same issue of the *Southern Churchman,* grave doubts are expressed as to the validity of Roman Confirmations, in criticism of the practice of a Western Bishop recently mentioned in our columns, who formally receives converts from Rome according to a suitable form, but without re-confirming them. The belief of the late Bishop Lyman of North Carolina and that of the late Bishop Whittle of Virginia are cited as in agreement with this criticism.

The question here raised is indeed somewhat perplexing, and far more so in connection with Eastern than with Roman Confirmation. Both of these must appear to the Anglican to be defective in matter, and it is pleasing to us that where the three communions differ so widely in practice, the Anglican should so clearly be the closest to the primitive standard.

But though Roman Confirmation confessedly is defective, is it absolutely null and void? Just what constitutes the *matter* of the lesser sacraments is not easy to determine. We do well to insist rigidly upon adherence to our own practice, as being certainly apostolic. But are we in position to sit in judgment upon another branch of the Catholic Church, concerning her own practice? Pending that appeal to a general council which alone can fully determine the questions at issue between the sundered communions of the Catholic Church, should we not exercise toward the other communions that friendly comity which we should like them to show to us?

THE following warning published in the London *Church Times* is as applicable to this country as to England. The two names appended are those of distinguished English clergymen who have had long experience in Persia and know the people and the religious and educational movements of the land thoroughly. Strangely enough, though the mendacity of Orientals in general is proverbial, many well-meaning Americans, who would refuse to countenance American beggary by giving money to a tramp, will guilelessly supply funds and letters of commendation to anyone who is of Oriental appearance, and who brings credentials in hieroglyphics they cannot read. Such trust in one's fellow-men, though beautiful in the abstract, is, unhappily, not warranted by experience. We sometimes hear—we heard recently on the same day from two Bishops who asked that warning be given—of such wandering vagabonds who show letters from some of our most distinguished clergy—their victims. To issue such letters, except after the most rigorous investigation, is itself most culpable.

We quite agree with Messrs. Maclean and Lang that any who have the praiseworthy desire to assist their Assyrian fellow Christians, should do it through the admirable mission of the Archbishop of Canterbury among them, and should give neither money nor letters to any of the traveling fraternity in this country.

The "Warning" is as follows:

"SIR:—We ask your permission to warn your readers against all persons coming from this country to England for begging purposes, whether they call themselves Assyrians, Chaldeans, Nestorians, Armenians, or by any other name. Many of the most worthless of these Christians have learned to travel to Europe to beg, nominally, in most cases, for some school or other institution, but in reality, for themselves. Many persons in England have been deceived by them, even those universally known to be most astute, and the amount of money that has been wasted in this way is most lamentable. It not only does no good to the people whom it is wished to benefit, but does them actual harm, in encouraging them to give up their usual work for the more profitable profession of begging. One man will make, say £100, besides paying his expenses. Of this he will pay about £5, for his school, if he has one, and spend the rest on himself; another man will invest his profits by lending them to his fellow Christians in years of scarcity at 20 per cent. interest; another will buy vineyards, another villages; and so forth. All these are actual cases. If charitable people wish to help these their Christian brethren in the East—and they are in many ways deserving of help—the existing missionary organizations can be utilized, whether our own (the Archbishop's) Mission, or those of other bodies. The money will then be spent as the donors desire, but nine-tenths at least of that given to native 'free lances' will be wasted. No native is authorized to beg for any of the recognized missions. We would add that these beggars show a wonderful versatility in their religion. They will one day be Baptists, the next Anglicans, the third Roman Catholics, and the fourth Orthodox Easterns. No religion comes amiss to them, if they can make money by it.

"ARTHUR MACLEAN,
"A. H. LANG.

"English Mission House, Urmi, Persia."

"THERE is no failure in Christian work; failure is in not doing it."—*Bishop Whipple.*

THE FINEST LIFE lies oft in doing finely a multitude of unromantic things.

THE CORONATION FUNCTION.

AS DESCRIBED BY OUR LONDON CORRESPONDENT.

London, August 12, 1902.

EDWARD of England, thirty-eighth in descent from Egbert (A. D. 827), is now King, thank God, not merely by vested right of succession, but by the grace of God conferred by the holy anointing oil, or chrism. The day of the great solemnity in Westminster Abbey was throughout its livelong hours one of our sweetest summer days—"so cool, so calm, so bright, the bridal of the earth and sky," as George Herbert, the poet-priest, sang of an English summer day so long ago. Many were the songs as the different little Royal processions passed along the densely massed line of route from Buckingham Palace to Westminster, but the song of songs was "God Save the King." The arrival of their Majesties at the Abbey was not until twenty-five minutes past eleven, but by nine o'clock most of the vast and distinguished congregation had arrived and been seated. The interior of the antique and venerable Minster had undergone since Easter Tuesday a most strange transformation, and tiers of galleries rose from its nave, choir, and transepts well nigh to its lofty fretted vault. The lower tiers in the transepts were occupied by Peers and Peeresses, in their State robes and with their coronets in their hands; whilst the occupants of the upper tiers were members of the House of Commons, mostly in Court dress or military uniforms. In the galleries of the choir and nave the assemblage was composed of Privy Councillors, Cabinet Ministers, members of Diplomatic bodies, members of foreign Royal Houses, Indian Princes, Colonial statesmen and officials, and Mayors and Provosts from the provincial cities and towns of Great Britain and Ireland. The various members of the Royal Family occupied the temporarily erected Royal box overhanging the Sacrarium on the south side, the Prince of Wales' seat being the central chair in front of the Peers. Mr. Choate, conspicuous from his simple black morning garb, sat on the south side of the choir. The Greek Church in London was represented by its Archimandrite, vested in a violet cassock under a black robe, with turbaned head dress, and a golden pectoral cross. The representatives of the principal Protestant Dissenting sects wore the Genevan gown and bands over Court dress. The floor of the nave was covered by one immense carpet of rich, dark blue, the figures including the Star of the Garter, Rose, Thistle, Shamrock, and the Egyptian lotus. The covering of the "Theatre," a small dais between the transepts, and directly under the Lantern, consisted of a sumptuously hand-worked Oriental carpet of the sixteenth century. Here stood two Thrones, facing the High Altar, the King's a little higher than the Queen's. Further east, and in the centre of the Sacrarium, stood the Coronation chair, or Chair of King Edward, containing under its seat the famous Scone Stone of Destiny, also facing the altar; while a few feet in front was a faldstool of crimson, with white satin cushions, at which the Queen was to be crowned. The Archbishop of Canterbury's chair was close to the altar on the north side, the Archbishop of York's being a little behind to one side, while the position of the Dean of Westminster was close to the altar on the south; the Bishops present, vested merely in rochet and chimere, being ranged along the sides of the Sacrarium. On the top of the choir screen were stationed the State trumpeters and also the orchestra, the latter surpliced, while close by in side galleries were the choristers of the full choir, and the boys of the Chapel Royal in their quaint, long, gold-laced coats.

Between nine and ten o'clock, the Regalia, consisting of sceptres, orb, swords, and crowns, with the Coronation Bible, was borne by Canon Duckworth, the sub-Dean, and the other Canons of Westminster, vested in their crimson copes, from the Jerusalem chamber by way of the cloisters and the south choir ambulatory to Henry VII.'s chapel, where also had come the Westminster school boys, in their surplices, and the choir. The litany was then and there sung by the Bishop of Bath and Wells and the Bishop of Oxford, vested in their copes, the others present singing the responses; the litany being thus not wholly omitted on the occasion of the Coronation. At its conclusion the Regalia was borne in procession to the High Altar of the Abbey, whereon, besides the handsome new cross and candlesticks, the tapers being now lighted, there was a display of rich Church plate. But the Regalia was soon removed from the altar, and borne again in procession, down the nave to the great west door to be delivered to the officers of State, and borne by them before their Majesties. While this was being done, the hymn, "O God, our help in ages past," was sung, the whole congregation standing. In this procession behind the choir was borne the cross brought by Ras Makonnen from Abyssinia as a votive offering to the Abbey for the King's recovery. The cross is of silver gilt, of fine workmanship, and bears an inscription in Abyssinian characters.

Upon the arrival of their Majesties, the Royal procession was quickly formed in the Annexe (a temporary lath and plaster *à la l'Antique* structure under the west front of the Abbey), and was headed by the chaplains in ordinary and the Dean and Chapter of Westminster. The Archbishop of York, in his cope, and attended by one gentleman, was quite close behind the Prime Minister, while just behind the Lord High Chancellor, who followed his Grace, walked the Archbishop of Canterbury, also in his cope, and attended by two gentlemen. A little further back came the Queen, in her most beautiful Royal robes, escorted by the Bishops of Oxford and Norwich, in their copes. Sir Frederick Bridge's choristers, more than 400, now burst forth with the anthem, "I was glad when they said unto me: We will go into the house of the Lord," followed by the anthem, "Jerusalem is builded as a city." As the Queen approached the choir screen, the King's scholars of the Westminster school, stationed high up in the triforium of the nave, upon getting the signal from Sir Herbert Parry's baton, shouted down with ringing voices *"Vivat Regina Alexandra!"* which they twice repeated, followed by *"Vivat! Vivat!"* The rich voices of the Westminster boys soon again rang out, this time with the acclaim: *"Vivat Edwardus Rex!"* The King, robed in crimson, with his Cap of State, was immediately preceded by the Bishop of Ely, bearing the Patina, the Bishop of London, bearing the Coronation Bible, and the Bishop of Winchester, bearing the Chalice, and supported by the Bishop of Bath and Wells and the Bishop of Durham, all five prelates vested in their splendid Coronation copes. Their Majesties were conducted to chairs, with faldstools, just inside the Sacrarium gates on the south, and after making their "humble adoration" towards the altar, knelt for a few moments in private prayer, the King doffing his cap. Then took place the ceremony of Recognition, the Archbishop of Canterbury exclaiming, though to save the King fatigue, only once: "Sirs, I here present unto you King Edward, the undoubted King of this realm. Wherefore all you who are come this day to do your homage, are you willing to do the same?" Immediately there was an outburst of cries, "God save King Edward!" the ceremony concluding with a brilliant fanfare, or flourish of trumpets.

The litany having already been sung, in Henry VII.'s chapel, the Coronation Mass was then begun with the introit, "O hearken thou," the setting by Sir Arthur Sullivan. The Bishop of Ely read the Epistle and the Bishop of Winchester the Gospel. The Nicene Creed was sung to an impressive setting by Samuel Wesley. There being no sermon, the Archbishop of Canterbury now went to the King and administered to him the Oath, his Majesty kissing the Book of the Holy Gospels. The King and Queen again kneeling at their faldstools, the *Veni, Creator Spiritus* was sung in the original English version, and then came the anointing of the King. His Majesty, rising from his faldstool, was first disrobed, and having doffed his cap, went and sat down in King Edward's Chair, over which was held a rich canopy of silk. The Dean of Westminster having taken the Ampulla (or vial, eagle-shaped, and in use since the sacring of Edward III.) and the Spoon (twelfth century) from off the altar, poured out some of the holy anointing oil, and with it the Archbishop of Canterbury anointed the King in the form of a cross, on the crown of the head, on the breast, and on the palms of both hands, saying these words at each anointing: "Be thy head [breast, hands] anointed with holy oil as kings, priests, and prophets were anointed . . . . in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*" Meanwhile the choir sang the anthem, "Zadok the Priest," composed by Handel for the Coronation of King George II. and Queen Caroline. The King then kneeling, the Archbishop gave him his blessing.

Then followed the investment of the King, at the hands of God's ministers, the two Archbishops, with assisting prelates, with the sacred vestments and *insignia* of his regal state. First to be presented were the Spurs, which were sent back to the altar, and then the Sword of State, which was first placed upon the altar. When the King had been girt by the sword, the Archbishop of Canterbury said: "With this sword do justice, stop the growth of iniquity, protect the Holy Church of God," and so forth. The King was then arrayed in ecclesiastical vestments, because he has been made in a sense God's Bishop, being vested as a deacon, in a dalmatic, with a maniple and stole worn deaconwise. When the Primate placed the Ring

upon the King's finger, his Grace said: "Receive this Ring, the ensign of kingly dignity, and of defence of the Catholic Faith. . . . . " the King of England being "Defender of the Faith," as it is stated on our coins. Next came the investiture with the Sceptre Royal and the Rod with the Dove, both regal ensigns being surmounted and hallowed by a cross, and then the crowning. The King being seated in King Edward's Chair, the Crown was taken from the altar by the Dean of Westminster and handed to the Primate, who reverently placed it upon the King's head. Instantly there sounded a fanfare, all peers put on their coronets, and then again rang throughout the Abbey repeated acclamations of "God Save the King!" When the shouts had ceased, the Archbishop was heard repeating these ancient words of the Coronation Service: "Be strong and of a good courage. Observe the Commandments of God, and walk in His holy ways. Fight the good fight of faith, and lay hold on eternal life. . . . ."

Next followed the presentation of the Coronation Bible, which was again placed on the altar. The *Te Deum* was originally appointed to be sung at this juncture, but was deferred until the close of the service. The "enthronization" was, therefore, at once proceeded with. Anciently, it may be supposed, the kings were actually lifted up into their thrones "by the Archbishops and Bishops and the other Peers of the kingdom," but on the present occasion the Primate merely laid his hand upon the King's shoulders as his Majesty mounted his Throne in the "Theatre," while there grouped around him the great officers of State. Each of the two separate Blessings, immediately preceding the enthronement, were followed on the part of the Peers, spiritual and temporal, with a very hearty "*Amen.*" The Princes and Peers then did homage to the King. The Archbishop of Canterbury, being the first subject in the realm, was the first to kneel to promise to be faithful and true, after which his Grace kissed the King on the left cheek, after the holy prophet Samuel's example when anointing King Saul. According to various accounts, the aged Primate, when attempting to rise to his feet, seemed a bit faint, in which emergency the King is said to have kindly and very graciously lent the support of both of his hands to assist his Grace to rise. Then followed the sacring and crowning of the Queen, at the hands of the Archbishop of York, these ceremonies being more brief and less elaborate than those in the case of the King.

The service of the celebration was then resumed at the Offertory, where their Majesties, having put aside their sceptres, and put off their crowns, humbly knelt on the steps of the altar and offered the Bread and Wine for the Eucharist, which were brought out of St. Edward's chapel. The King also offered a Pall or Altar Cloth, and an Ingot or Wedge of Gold of a pound weight, these gifts, as well as similar ones from the Queen, being delivered to the Primate, who was the celebrant, and placed upon the altar. In administering the Blessed Sacrament to their Majesties, his Grace was assisted by the Dean of Westminster, whose right it was as a successor of the Old Abbots of the Abbey. During the recess, with which the Coronation function concluded, their Majesties proceeded in procession, as before when entering the Abbey, to the chapel of St. Edward the Confessor, being reached by the doors in the screen of the High Altar. There they deposited some of the Regalia on the chapel altar and disrobed. Whilst thus engaged, the *Te Deum* was sung by the general choir. Upon their Majesties' return from the chapel the National Anthem was sung by the whole assemblage, and as the separate Royal processions passed down the nave and out of the Abbey there was a final outburst of cheers for the Sovereign and his Queen. J. G. Hall.

EUROPEAN LETTER.

FRANCE.

AT PARIS, the closing of schools and expulsion of the nuns is the great topic of paramount interest.

The decrees are being carried out in the provinces, but in two instances resistance has been made. At Lanouée (Morbihan), 600 nuns and other women, armed with scythes or sticks, protected the school. At Vezins, near Cholet, the nuns had left and the doors had been sealed; but the seals having been broken, 400 people supported a priest in refusing to allow the magistrates to approach the school. In several cases locksmiths have been employed, and breaches made in walls. At other places, nuns have been cheered and gendarmes hooted. The Archbishop of Avignon, however, has recommended the Roman Catholic establishments to submit, and then take legal advice. The Bishop of Nice is about to come to Paris to endeavor to gain permission for the Lazarist priests.

The "Catholic Women's Union," which had in view a pilgrimage to Rome next month, has abandoned the plan, in face of that which is happening. It is also making an appeal to Christian young (Roman Catholic) women, possessing the necessary diploma, to take the expelled nuns' places. The number of episcopal protests against the action of the government now amounts to sixty.

Outside the Church, two noteworthy voices are raised. I quote one—that of M. Gabriel Monod. In a letter to the president of the "Catholic Committee for the Defense of the Right" he says:

> "Those who, like myself, are partisans of absolute freedom of association, and also of the separation of Church and State in the persuasion that the Church herself would then put bounds to the indefinite development of the religious orders, are alarmed and distressed to see the anti-clericals of to-day showing towards the Catholic Church, feelings identical with those which the Catholics formerly showed with regard to Protestants and heretics of every sort. You may read in certain journals now that it is not possible to allow the Church to go on bringing up the French youth in error. I have even read that 'it was not possible to admit the freedom of error.' As if freedom of error was not the very essence of freedom! And to think that those who write these phrases protest against the *Syllabus*, while copying it."

On the other hand, M. Combes has given the following answer to a deputation of delegates from the City of Paris, who urged that the Branch Societies of the authorized Congregations should not have been included in the action of the government, as their good faith was evident:

> That he had taken into account good faith whenever it could be admitted—that was to say, in the case of establishments possessing a decree in their favor. He had also exempted from the present measure all purely charitable institutions. He could not allow, however, that an application for authorization made at the present moment by the Superiors of the establishments, either vacated voluntarily in accordance with the Minister's injunctions, or closed by decree, should be accepted as a proof of good faith, and enable the establishments to be reopened. The Council of State had 12,000 demands for authorization to examine, and he did not think the authorizations could be granted before December; but the schools might be reopened at the end of the holidays, in October, by substituting lay directors and teachers for the Sisters.

ITALY.

There has come out a rather curious fact with regard to the late Cardinal Ledochowski, who was Prefect of the Propaganda, namely, that Pius IX. created him Cardinal while he was actually in prison, his case being so far analogous to that of Blessed John Fisher.

Cardinal Gotti has been selected by the Pope to succeed the late Cardinal as Prefect. He is a Carmelite, and has been for many years General of the order.

The Rome correspondent of the *Basler Nachrichten* states that great efforts have been made during the last few days, both by the intransigent Ultramontane clergy and press, in all parts of Europe, to induce the Congregation of the Index to put Professor Ehrhard's *Catholicism and the Twentieth Century* upon the list of prohibited books. Its large sale amongst the German (R. C.) clergy, the ready admission of its author into the Roman Catholic Faculty of Theology at Freiburg, its expected translation into French, the popularity of the Professor with the candidates for Holy Orders, and other reasons, are said to have made it "one of the most dangerous books of the day." It is not easy to forecast, however, what the result of the appeal will be, as the hurling of a catapult from Rome at a German professor would be the very thing to shatter the present amicable relations between the Papacy and the German Kaiser, which Leo XIII. is so anxious to maintain and utilize, to say nothing of its disastrous effect upon ardent young Roman Catholic students in the German Universities.

It may be remembered that Ehrhard has caused some disturbance in the Roman See by works of a nature that somewhat derange the definite views of the strong Ultramontane party. He (Professor Ehrhard) says he loyally accepts the Pope as the supreme teacher of Christianity. But, he adds, the Pope, even as teacher, "must be restricted by the authority of the Catholic Church to the teaching of dogma which is really ecclesiastical." Should it come to pass that the professor's name is placed on the list of the *Index*, it will be in mixed and good society: that of Galileo, Voltaire, Zola, and the Pope himself, for a book written in his early days, which was judged danger-

ous in its bearings on the teachings of the Church, and appears in that list.

EUCHARISTIC CONGRESS.

I think I spoke in my last letter of the coming Eucharistic Congress at Namur, at which sixty Bishops and 1,500 Belgian congressists were expected. The Pope will be represented by Cardinal Vanutelli and Cardinal Vaughan, and two other Cardinals will be present. A noteworthy feature of the Congress is the large part given to the "lay apostolate," of which so much is now said in the Continental Roman Catholic newspapers. Amongst the foreign lay speakers announced, we see the names of M. Revolle, the deputy of Paris, and M. Henri Darot, the eloquent parliamentary representative for the Pas-de-Calais; and amongst the Belgian lay speakers, the Baron de Broqueville, a member of the Belgian Parliament; Professor Kurth, of the University of Liege; M. Mélot, the Burgomaster of Namur and a Senator; and a Cabinet Minister, M. Woeste.

RUSSIA.

The *Church Times,* in a resumé of matters Continental, alludes in serious fashion to two documents supposed to be in the hands of the Social Democrats' organ in this very town (Berlin) where I am writing, called the *Vorwarts.* I think a good deal must be allowed for the animus of the journal in question. I dare say the writer of the article has drawn sufficiently on the *Vorwarts'* text for his mournful prognostications regarding the Church in Russia. The two documents alluded to are: (*a*) a fatherly address by Abbot Dimitri, rector of the great Novgorod Theological Seminary, to the candidates for Holy Orders in that institution, warning and entreating them to abstain from taking part in the present or any future political demonstrations of the masses; the other document (*b*) professes to be a protest drawn up and signed by a number of the younger clergy, and by candidates for Holy Orders in the seminaries, with a catalogue of their grievances against the rulers of the Church and the Empire. They complain that they have been compelled by poverty, and the poverty of their parents, to enter into the theological seminaries; that when they have been ordained and placed in a parish they are treated rather as soldiers in a barrack than as teachers of the Gospel of Jesus Christ, with the sole distinction that, as the Government uses the soldiers as its physical instruments, so it uses the parish clergy as its spiritual instruments for keeping the people of Russia in bondage and ignorance. They declare, in language which seems to be borrowed from Leo Tolstoi, that they are "one and all resolved no longer to falsify the doctrines of the Gospel."

In the first place, with regard to the source whence this is derived, the *Vorwarts,* of Berlin; it must be remembered the kind of reputation which that journal bears in the German capital. Its distinctive name amongst German journalists is *"Schmutz Blatt," i.e.,* "Dirt Paper," its strong point being the attacking of everybody and everything, especially where religion is in question.

Regarding (*a*), I would say that nothing could be more natural or necessary than the fatherly admonition above quoted of Abbot Dimitri. As to the other (*b*) I should doubt its existing at all in any serious form. It might be equally portentous with such documents (*e.g.*) as are addressed by the Church Association from time to time to the Sovereign, entreating him not to forget that he is a Protestant! I hope to write to you next from Russia, and shall be able then to tell you more distinctly whether there is much truth in these reports.

SPAIN.

Side by side with the educational question in France marches the religious question in Spain. The one is passing through its phases as acutely in the Peninsula as is the other in the sunny provinces of foolish France. An able article in the London *Times* of August 7 goes deeply into the matter. It is too long for me to make the smallest *précis* of all the writer brings forward. Some facts stand out. "The question of religious associations is not so much a financial as a political one." The "man in the street" is being prompted to believe that the country is "being eaten up by a hungry priesthood and an invading swarm of greedy monks." *These statistics:* There are to-day, in Spain, 3,115 religious communities, numbering 50,933 members. Of these, 2,586 are for women, with 40,188 members, and 529 belong to male orders, with 10,745 members. The population of Spain is 17,000,000; therefore, in every thousand inhabitants there are three who are devoted to a religious career. Of this proportion over three-fourths are women. This is not excessive. *To be remembered:* In Spain, the convent is the refuge of the unmarried woman, as well as the natural home of those who devote their lives to teaching, nursing, and different forms of charitable enterprise.

With regard to the male orders, one can only compare their number with that of the seculars, and one monk to two priests is not a disproportionate ratio of regular and secular clergy.

I shall endeavor to be at Namur during the week of the Eucharistic Conference, and shall hope to have interesting matter to communicate. George Washington.

Berlin.

NEW YORK LETTER.

Bishop Potter returned from Europe last week, much improved in health. He was accompanied by his daughter, and he reported a restful and helpful vacation. The coal strike immediately took his attention. He expressed regret at learning that the strike had not been settled, and said he feared it was past the arbitration period. He praised President Mitchell for his ability to manage a strike, if strike there must be, and declared him to be the ablest labor leader yet developed in this country. He criticised the operators for refusing to treat with the men because those men were organized, and said the men have as much right to organize a union as capital has to organize a trust. He did not, he said, discuss the strike with Mr. J. Pierpont Morgan, who came over in the same ship. The Bishop and his daughter spent most of their time abroad in France. They were with Mr. Andrew Carnegie in Scotland for a few days, spent a little time at Newcastle, in England, as the guests of the Archbishop of York, and went on a delightful trip to Norway. Returning home, the Bishop praised the climate of New York, and showed by his talk that his stay in Europe had made him, as is so often the case with other travelers, a more loyal and enthusiastic American. The Bishop was approached by labor leaders, who hoped for his influence through the Civic Federation in settling the coal strike, but nothing came of the interviews. The reason was not lack of interest, but lack of power successfully to cope with present conditions. A local reporter said he asked the Bishop about the date of his approaching marriage to Mrs. Alfred Corning Clark, and that the Bishop responded with good humor, that when it comes to such matters, it is necessary to defer to the mind and judgment of the other sex. After a stay of a few days in the city the Bishop went to Cooperstown, the summer home of Mrs. Clark. He will, it is said, go to Newport for a few days, and as usual will not take up active work until after the meeting of the diocesan convention at the end of September. General congratulation is heard over his improved condition of health as indicated by his appearance.

Bishop Burgess of Long Island has just visited for the first time the extreme eastern end of his jurisdiction. He was tendered a reception by Christ parish, Sag Harbor, where he met many leading people of the section. Christ is the largest parish, geographically, in the Diocese. The rector is the Rev. Gilbert T. Lewis, and the parish is in a flourishing condition. Without lay or clerical aid, Mr. Lewis maintains services at some four or five distant points, beside taking services occasionally at the summer chapels at Easthampton and Southampton, which are not canonically parts of his parish. At North Haven the Presbyterians gave up a promising mission, which had a fine chapel, built a couple of decades ago. Through the generosity of Mrs. James H. Aldrich the chapel was put in ideal condition, and, not long since, Christ parish opened a Sunday School and Sunday afternoon service there. On the Twelfth Sunday after Trinity Mr. Lewis baptized four children and addressed a congregation that filled the chapel. During the visit of the Bishop, conditions on the eastern end of the island were gone over, and it is understood that efforts are to be made to erect the work at Easthampton into a parish. If possible, other extension work will be fostered. The preacher at Christ Church Sunday before last was the Rev. A. B. Kinsolving of Brooklyn, who is spending his vacation at Southampton, and last Tuesday evening the Bishop confirmed a class there, addressing the same.

Advocate mission, borough of the Bronx, has had purchased for it by the Archdeaconry of New York, a plot 75 by 100 feet on the west side of Washington Avenue, just above 180th street. The Avenue in question is one of the principal thoroughfares of the Bronx, and the plot has on it a fine two-story frame house, which is to be turned to mission purposes. As soon as possible, work is to be begun upon a church. The location is central,

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The American Teacher In the Philippines.

By the Rev. John A. Staunton, Jr.
American Church Missionary in the Philippine Islands.

A Paper Read Before the American Teachers' Institute,* Province of Cebu, Philippine Islands, on June 16, 1902.

THE power which anyone possesses to write or to talk helpfully on such a subject as that which has been assigned to me, is derived almost wholly from experience with actual conditions as they exist in the field of work; and experience may be of two kinds. The one, general experience, is such as is obtained in the largest degree by a General Superintendent, who, from his central office, keeps in touch with all departments of the work under him, through detailed reports from, and correspondence and conversations with, those whose field is more limited. The other is a more special experience with conditions as they exist at the circumference, an experience which is necessarily obtained in the Department of Public Instruction only by teachers who are actively engaged in work at their stations. The General Superintendent sees the whole field, with details blended by the distance; the teacher sees the details in his own field distinctly, but the conditions of his work preclude the long vision necessary for generalization.

IN THE PHILIPPINES.

The discussion of the topic "The American Teacher in the Community," to be of value should draw upon both general and special experience, neither of which I can claim to have had to the same degree as many whom I have the honor to address. Some of you have served in these Islands in other departments of the Government, some have occupied more than one station, and have had opportunities of wide observation, others again have practically solved the problems at stations where conditions were antagonistic, and hard to meet successfully. No doubt I have traveled in the Province of Cebú more widely than any of you, but my stay has been short in any one pueblo. I can hope by this paper, then, only to open a discussion which will be more fruitful than the paper itself. In one sense we are all new to this field, and the field itself is a new one; and perhaps some can perform a useful service to the work during this American Teachers' Institute by frankly allowing others to profit by the experience of their misunderstandings and mistakes —if, indeed, any have been made.

One is, fortunately, not obliged to consult literature for a definition of "the American Teacher." Each teacher has only to take a mental picture of himself to learn the nature of the strange creature (strange, at least, in the Filipino estimate), who is to work in the community to which he has been assigned under the name of *Maestro Americano*. Or if he is too modest, or perhaps too sensitive, to hold the mirror up to himself, why may he not analyze his neighbor's motives (a much more agreeable occupation), in coming to this field, and the functions he surely ought to be performing here? Each teacher is undoubtedly primarily a "Teacher of English"; but when he has taught English, he has not fulfilled his duty nor the purpose for which he was sent out. In order to have received his appointment, he must have been an American citizen. In these Islands, even more than at home, we all have the obligations of American citizenship upon us. Every interest of the United States which is properly the concern of an American citizen becomes a matter which we must not only attend to punctiliously, but must rouse a zeal for in others who are now under the same flag. And we are not only teachers and citizens but men—and women, of course—who have the interests of humanity at heart. No less than man's highest development in every relation of life, moral as well as intellectual and political, is the goal we have set for ourselves; and we have not caught the spirit with which our country occupies these Islands if we have come here without the determination to make these ideals contagious. If we believe that honesty and purity and truth are, and forever will be, beyond the reach of the native Philippine character, we had better go home at once and agitate for an abandonment of the Islands; for, without these qualities, citizenship will be only a snare, and education a delusion. The American teacher in every pueblo in the Islands should not only be looked to as instructor, but looked up to by those whom he teaches as a fellow citizen, a humanitarian, and a friend.

The American teacher, then, comes to these Islands not as a contract laborer, but as a representative of the Government in one of its branches; he stands for all that is included in the word citizenship; and he is concerned with all that is human. And he comes to educate. If there ever was a place where the schoolmaster's art has been thrown sharply into contrast with education in its true meaning, it is here in the Philippine Islands under the Spanish Government. For the Spanish occupants of the Islands, whether civil or ecclesiastical, never sought to draw out what there is in the native, but to put that into him which, like an embalming fluid in a corpse, would preserve him from corruption indeed, but would never make him a master either of knowledge or of himself. The obvious advantage of this system from the Spanish point of view was that it postponed indefinitely the day when the Filipino would become master of his masters. Upon his arrival in Cebú, a point of departure in methods of teaching may profitably be noted by the American teacher by attending a session in some barrio school where the Spanish system has not yet been discarded. The parrot-like recitation in concert, from a text book which admits of little variation from this method, will make the newly arrived teacher appreciate to the full the advantages he has to offer. Born of this contrast he will have a new enthusiasm for the object lesson method; he will newly appreciate both its utility and its necessity. He will better understand that the servile work of a master, in the old sense, is not to be compared with the dignity of an educator; and that he is an educator. And so, believing in himself and in his work, the American teacher will enter the community which for two years at least is to be not simply his residence, but, more than likely, the

* It should be noted that the American teachers of the Province of Cebú, before whom this paper was read, are a mixed body of Protestants and Roman Catholics.

scene of a struggle against ignorance, conservatism, and indolence which will demand all his knowledge, tact, and ability.

One Filipino community is very like another, and yet, in respects, there is a very great difference. Nothing is more noticeable to one who travels about this island of Cebú, for example, than the conformity to a common type in the arrangement of most pueblos. A large church of stone, with tiled roof, faces a plaza in the centre of the town. To one side, and frequently connected with the church by cloisters, is the convent, or residence of the clergy. On the other side of the church perhaps, or at no great distance from it, stands the *Tribunal,* the town hall of the municipality; and on either side of the plaza the schools, one for boys and another for girls. In each town the elected office-holders, the president, vice-president, treasurer, secretary, and councilmen, officially regulate the municipal affairs, and, in perhaps the majority of cases, are themselves unofficially regulated, or at least largely influenced, by the parish priest who dominates the community very much as the church dominates its buildings. On every Sunday and prominent holy day, the people, almost to a man, flock to the church, where the priest sings the Mass. The parish priest alone among the residents of the pueblo enters every house and comes into direct contact with every individual. He marries, he confesses, he gives Holy Communion to each soul in the village; and, in each household, if there is not a birth, with almost immediate baptism, in the course of a year, there is at least a death with the necessity for immediate burial and the rites of the Church. The Padre necessarily dominates the town, and will as long as the people are Roman Catholics.

CHURCH AND CONVENTS, CEBU, P. I.

It need scarcely be said that it is no part of the American teacher's duty to attempt to disturb this relationship between priest and people, but it is his duty to recognize it as a condition under which he works; and he must remember that always, whether he will or no, the schoolhouse in which he teaches stands under the shadow of the big parish church where all classes worship. Be he Catholic or Protestant, simply because he is an American he will need all his judgment and tact in dealing with conditions.

I have mentioned some of the ways in which all Filipino communities are alike. In some other respects there is a most surprising divergence. It is noticeable that the similarities one meets seem to be the result of outside influence, while the variations seem to have been developed by the people's own natural characteristics. Thus, the uniform system of municipal government comes from the power that is in political control of the whole archipelago; the uniformity of religion, from the Church which has sent her representatives, trained all alike; and the similarity of architecture in church and other buildings is due to Spanish friars, who are now mostly gone; but the method of grinding corn by rolling or pounding, the method of sheathing houses, the manner of fishing, and the implements used, all of which it is probable have been locally developed, will be noticed to vary several times by one who makes the circuit of the Island of Cebú. There seems to be no necessary reason why certain fruits and products should, in an island which is very similar throughout in soil and climate, be confined almost exclusively to separate sections, except that, like the inhabitants, they do not by nature travel very far. The Filipinos are a home-loving people; they are, contrary to what one would expect in an archipelago, largely a stay-at-home people. The forces which have hitherto been exerted to unify the people in certain ways have apparently been fully balanced by the forces which have tended to differentiate them in others. The constant effort of the friars* was to bring the people "under the bells" which even now are ringing incessantly, but the *remontados* tendency of the people was often too strong. They are deeply attached to localities and localisms. How widely dialects vary throughout the archipelago is known to us all. Perhaps some will be surprised, however, to learn that in making the circuit of this Island of Cebú one will be accosted with several different forms of native salutation, varying with the locality. One might think that the native clergy, who are always the best educated men in the pueblos, would have the disposition to get away from their cures on extended vacations; but I have learned from questioning them that many, if not most, of the parish priests prefer to remain continuously at work in their pueblos for years after assuming charge. A trip even to Cebú seems to have little attraction for them, and attendance at *fiestas* celebrated in neighboring pueblos is all the travel that most of them desire. Where so little opportunity of comparison exists, the extent to which local pride, or shame, can be made use of in encouraging effort, is somewhat problematical. I recall, however, one instance where the flattering encouragement of a visitor worked wonders in developing enthusiasm for the schools.

The two persons in the pueblo with whom the Teacher must be on good terms, if his work is to be a success, are the Presidente and the Padre. The Presidente comes first, necessarily, in our enumeration; but it is a rare occasion where the Padre comes last if there is any conflict of interests. If the American teacher is a statesman, he will, before long, have both of these men looking for his interests in the development of the schools. If he is short-sighted enough, he may yield to his prejudices and either have the two greatest influences in the community unutilized, or openly antagonistic. In the latter event, so far as that particular station is concerned, the teacher is a failure; for the Presidente and the Padre represent the combined interests of the community. The Presidente has been elected, nominally at least, by popular suffrage; that is, he is the choice of the people. If his election has been secured by any species of corruption it amounts to the same, so far as the teacher is concerned; for an influence in the community which has been strong enough to put the man into office will be strong enough to hinder or to help the American teacher and his school if the man so wills.

It is impossible to suggest beforehand the best way of getting the Presidente to take an active interest in the school, if he does not have it already. Perhaps the best way is an indi-

* Do not confuse the friars (*los frailes*), who almost to a man were Spanish members of the Augustinian, Franciscan, Dominican, Recoletos, and Capuchin orders, with the native Filipino *padres,* who are almost entirely in charge of parishes, except in the large cities like Manila, Cebú, and Iloilo.

rect one. Study your man, and if possible gain his confidence and good wishes. His active interest in the schools is more than likely to be due to a personal liking for the teacher. But I am conscious that my advice is about as valuable as that which runs: "The best way to kill a flea is to pinch it between the thumb nail and forefinger." If you can catch the flea you don't need the advice; if you can't catch it, the advice will do you no good. But one word is important, it seems to me, in dealing with all of these natives: If there is danger of friction which will work an injury to the schools, don't let the personal element enter into the dispute. We may safely show that we belong to a superior race, at least to this extent: that we refuse to entertain a quarrel with an inferior. Besides, to suggest a less worthy motive, the teacher has no offensive weapon with which to carry a fight with the average Presidente through to a successful conclusion, so he had better not begin it. He can afford if necessary to lay insults on the table, and to act, not as he feels, but as he would advise another to act under the circumstances. That this is difficult advice,

INTERIOR OF ST. NICHOLAS' (R. C.) CHURCH, CEBU, P. I.

I acknowledge, but the luxury of a quarrel with the first man in the community cannot be afforded when the efficiency of the schools is at stake.

As is to be expected, under present conditions the attitude of the Presidentes toward American schools and teachers will vary widely. In some pueblos the Presidente will be a real *Americanisto,* in others his *insurrecto* tendencies will be hidden only sufficiently for him to continue in office. Where the former is the case, the American teacher will be asked, no doubt, to take a more or less active part in municipal affairs. He will be asked about customs, laws, manners, in short, everything American. In such a pueblo he has a great opportunity. He may be placed on the Board of Health, or be instrumental in forming a board and getting the town cleaned up, and kept clean; in getting contagious diseases segregated, and so stamped out; in influencing the people to use proper water for drinking purposes and for washing. He may be called upon to act as interpreter, as a teacher was recently in a case that affected the financial interests of the pueblo to the extent of thousands of dollars. In fact there are many ways in which an American teacher may be so useful to a Presidente who is friendly to American rule, that he will be sure to be asked to take a prominent part in municipal affairs. But with an unfriendly Presidente there is not much that the teacher can do until the attitude has changed. He has, however, a great opportunity in his night classes to develop a pro-American spirit; and I would urge that wherever possible, night classes be conducted (even by those teachers to whom the extra pay is no object), for the sake of the contact they afford with the earnest adult life of the community. A teacher who is not wanted by the chief man in the pueblo can, in most cases, if he uses all his opportunities, make himself needed by the pueblo itself before the lapse of many months of his residence.

While the Presidente is the first man in the community in name, he is by no means the first man in influence, even in the majority of cases. The Padre comes first. This is a fact, not a theory. The condition must be faced by every teacher who enters a pueblo; and whether he is a Catholic or a Protestant he should know something of the peculiar relationship in which the Filipino Padre stands to his flock. With religion as such, the American teacher has no official relation while he is occupying his station. He may not use the public schools either to promulgate or to attack any religious system or tenets. But the religion of the Islands he cannot afford to be ignorant of. He will see the whole community flocking to the church, with a persistence he would like to see displayed in school matters. He will see processions move past his schoolhouse and residence with a solemnity and dignity which may perhaps seem out of keeping with certain features which he may deem grotesque. There is evidently a force at work in the pueblo stronger than any he can ever hope to exert. It behooves him to understand what it is, and, if possible, to make use of it. And this he can do solely through obtaining the good will of the Padre.

Consider for an instant what the Padre is to the community. His name defines his position: he is father to every man, woman, and child in the place. If the incumbent has only recently assumed his charge, at least the office has been permanent, and each successive priest enters into the whole spiritual legacy of his predecessor. He is a father because every child born in that pueblo, without exception, has been brought to the church, and there born again into the spiritual family, by the act of this priest, or his predecessor, who baptized it. This makes the Padre the spiritual father, not only of the child in the schoolhouse, but of the Presidente and of all the municipal officers. Once in a while the Padre has a wayward child, but rarely one who denies this relationship. The Padre of a pueblo may be a young man, and the Presidente an old one. The old man will be found kissing the hand of his young father-in-God. Doubtless many of you have observed this custom as often as I have.

Not only does each person in the pueblo recognize the parish priest as his father, but he goes to that father in confession, more or less frequently throughout his entire life. He believes that he can receive the official declaration that his sins are remitted, only through that channel. It is not my purpose to go into a disquisition on Catholic theology, but to show the source of the strongest influences at work in these Philippine Islands—the influence of the Church. After confession, those who have been given permission to do so, approach the altar to receive that food, the Body and Blood of Christ, which each, to a man, believes to be necessary to insure his everlasting Life. There is no one in the pueblo who either dares or wills to die without this food. If one is sick, or in danger of death, the priest takes it from the altar, and carries it to the sick man's house, that it may support him in his journey into the other world. The priest, then, is regarded, so to speak—not disparagingly—as having a monopoly of the necessary spiritual food without which the population will starve. Do you see how this gives power? And because this belongs to the people's religion, you are prevented from publicly combating it, whatever may be your own personal beliefs. And I hope you perceive the logic of my advice that non-Catholic teachers should refrain from covert attacks upon a system which is all but universal in their pueblos, and powerful enough to make their schools either successful or failures.

Before we meet the Padre we ought to know further that every marriage in the pueblo is contracted before him in the church; that he buries the Christian who dies in the faith, in the consecrated ground of the cemetery under the shadow of the big cross; and that the reason the people flock to church in such numbers, is because the priest there offers the great Sacrifice of the Mass which calls Christ to earth again each time it is celebrated, and avails for the salvation of the living and the dead.

But here comes our Padre. Let us stop our theological talk and meet him. He is big and fat, or he is little and insignificant; or, again, he may be, as is often the case, a very well appearing man indeed. But he is the Padre in any case. He is dirty in person, and slovenly in attire; or he is clean-shaven, and neat. Never mind, these things do not touch his official position; he is still the priest. Rumor has it that his morals are not of the best—that there are children who are his by other than spiritual generation. It amounts to the same, he is nevertheless both the people's Padre and priest. If he is personally vicious and corrupt,* so much the worse for him; he must suffer

* I believe that the immorality so readily charged against the native Philippine clergy is greatly overestimated. No doubt there are priests who are not immaculate, but as a class they live nearer to their standards than did the Spanish friars, their former superiors. Many among them may be found living saintly lives of devotion to duty. But a certain class of Americans seems to be ready to go to any length in breaking the Ninth Commandment to convict the native padre of a breach of the Seventh.

in eternity like any other mortal. The penalty of his sins he must bear alone; the duties of his position do not lessen, the validity of his official acts is untouched. The Church says, "Once a priest, always a priest, even in hell." Here is the whole clue to a relationship which to many Americans, and to all non-Catholics, seems so incomprehensible.

But Padre Juan, or Padre Francisco is welcoming you warmly to his pueblo, he is calling to his *muchachos* to bring tobacco and something to drink; if it is near dinner-time, he is ordering an extra place laid for you at table; and more than likely he has asked you to make the convent your place of residence until you can find a suitable house. Ought this hospitality to be spurned, ought this offer of friendliness to be lightly treated, because you have always been opposed to the system this man represents, or because you have other personal beliefs, or even because you have heard tales about conduct on his part which would not be tolerated in New England? It is to be answered "No," to every one of these questions. You are sent to that pueblo in a public, not in a private capacity; as an American citizen, not as a missionary; your own private life, and not the Padre's, is your personal concern; and it is your duty to make your school a success by using every legitimate, available means. With the Padre as your friend, you are almost sure of success; with the Padre working against you, you are nearly sure to make a failure; or, to state it too mildly, your success can never be complete.

And be sure that the Padre, with all his outward politeness, is not yours till you have won him. He is watching you, be assured, in your work, to find just what is to be your influence upon his spiritual children. And to the Padre will come all the information in the pueblo that he cares to receive. He will know all that you do, in school and out. Your only safety is in what, anyhow, is of real obligation by the terms of your appointment—a strict neutrality when in school, and a strict reticence when out; and, more positively, a cultivation (with judgment and tact) of cordial relations with the Padre, which will make him personally your friend. I cannot go into details as to just how this can best be achieved, but I may throw out the hint that a candle placed in the window of your house, when, on some *fiesta,* every other house in the pueblo is decorated and the procession is to pass by, will go a long way toward placing you in favor, for it will show that you have no intention of being antagonistic. The Padre will hear of this, even if your candle should escape his eye as he passes in procession; and it is a narrow man indeed who would fear that he would compromise himself by this act.

If I, who am not a Roman Catholic, may, without offence, say one word to the many teachers in this Division who are Americans of that faith, I will add this: I have heard from one or two of you, criticisms so strong of the ecclesiastical system here as to make me suspect that perhaps, away from home, you find the practice of religion irksome. If you maintain this attitude, there is sure to be antagonism between yourself and the Padre. But why maintain it? Think what a special opportunity you American Roman Catholics have of reassuring these people, and of reconciling them to American sovereignty. You are of the same faith. The Spanish type of Catholicism has prevailed necessarily in the past. Your underlying faith is essentially the same. The abuses which some of you object to are peculiarly Spanish. They are even now passing away. If, by the quiet practice of your religion, and your conversations with the Padre, you can illustrate the genius of American Catholicism, and get the Padre to catch the spirit of it, you will have done a great work indeed, a work no less for our common country than for your Church.

There are many other things I might speak of which bear on the work of the American Teacher in the Community. Most of these will be touched on, I hope, in the papers which are to follow, and in the discussions.

American home life may be made a valuable object lesson where a man and his wife go to a pueblo together. It must be granted that these people, in spite of their native courtesy and politeness, have much to learn in respect to manners at table. But they are quick to learn in matters of this kind, as one may know from the rapidity with which they imitate an American's manner of dress. Indeed sometimes, in the matter of neatness they put the American to shame. One may think these matters trivial, but I am convinced that, other things being equal, a teacher who is careful about his dress will have a greater influence in a community than one who is slovenly.

The instruction of children in the wickedness of cruelty to animals I need only to mention to commend to your attention. May the day soon come when Filipino cattle will not be starved for three days previous to slaughter, and when chickens will not be plucked before they are killed.

I believe that one of the most necessary lessons to be learned by the Filipino is that of the dignity of labor. An American teacher who knows something of carpentering or of gardening, might help toward the desired result. The tremendous inertia of perverse Spanish traditions has to be overcome, but every little impulse in the right direction will count.

I would say, encourage travel by every means possible. If localism on the part of the natives was favorable under Spanish rule, the contrary is true under American administration. I would encourage natives to travel even in their own island, if they cannot go further. I have been surprised to find by conversation with residents of the Island of Cebú, that even here I have already traveled more widely than most of them. Men cannot develop broadly if they stay always in one single environment.

One word in conclusion shall be a plea that the American Teacher in the Community, in contrast with some other Americans whom the Filipino is obliged to meet, will stand for personal fair-dealing. It is a pity that every American who comes here should not be inspired with the high ideals which represent the spirit of America. There are constant opportunities for taking unfair advantage of the native. Even now, worthless trinkets are being unloaded on the natives of this island in exchange for hard earned money. The other day a little piece of jewelry (if it can be called that), worth, perhaps, 25 cents, gold, was sold to a native for twenty dollars "Mex." Another native showed me a watch for which he had paid ten dollars, "Mex." It was an Ingersoll dollar watch! Transactions such as these make one ashamed of one's countrymen. I am glad to say the receivers of the money in neither of these instances were teachers, but the fact that they were Americans shows how great a labor is before us; for the Filipinos have not yet been taught by the object lesson method that we love our neighbors as ourselves.

Of the American teacher in these Islands, may it always be said, that he is *an American citizen,* with an intention of working for his country in the problems before it, not a mere adventurer; that he is *an Educator,* throwing his life into the task of drawing out and uplifting his fellows; not a mere laborer drawing his salary; and that he is *a man,* alive to every human instinct, whether or not touched by the terms of his contract with the Department of Public Instruction.

THE SEATING OF STRANGERS.

The pews of the church being now so generally rented (although there are always, we regret to relate, too many unoccupied seats), it has become a somewhat difficult task for the ushers to provide strangers with suitable seats without encroaching upon the pews that are not wholly rented. One of the first duties that the rector would recommend to all regular attendants upon the services is that of *kindness to strangers;* and one of the best methods, for showing such a disposition, is the ready invitation and cordial welcome to all such to share your pews.

Nothing makes a stranger feel more at home in the church than to be greeted with a pleasant smile and kindly invited to accept a seat. Your rector cannot do this, except occasionally. If it is done, you will have to do it. It rests with you whether this congregation will be known as a warm-hearted, hospitable, and friendly one, or whether it will be considered cold, indifferent, and exclusive. We hope that you will do all you can to make it the former. When you notice strangers at the door, either invite them to share your pew, or introduce them to one of the ushers. If they come on two or three occasions, seek an opportunity to introduce them to the rector. If at any time you should find one or more strangers in your pew, do not under any consideration allow them to see tokens of displeasure, but rather give them a few words of greeting after the service.

It should be a very easy thing for a regular attendant of the parish to find another seat, but it would be very embarrassing to the stranger to be treated as an intruder in the House of God and in the home of his Spiritual Mother.

While we do not favor treating the church as an ordinary "meeting place," or as a hall for "social gatherings"; and while we are strongly opposed to resorting to the irreverent and undignified methods, practised by some congregations in other religious bodies, for attracting people to the Worship of God, yet we do want strangers to feel that they are always welcome to a place in their Father's House, and that the people of this parish are always ready to extend to them a kindly greeting.—*St. George's* (Schenectady) *Parish Kalendar.*

It is the vain endeavor to make ourselves what we are not, that has strewn history with so many broken purposes and lives left in the rough.—*Lowell.*

PRAYER BOOK INTERPRETATION.

I BELIEVE the Holy Spirit to be the author of Holy Scripture. The writers of it were not mere mechanical agents, but were aided and guided by God. Their writings show the characteristics of their own minds, but their minds were under an overruling and controlling divine influence. In this their inspiration differed from that of poets and other writers. They were inspired in their selections of material from previous traditions, in the revisions or additions which took place under various writers, as well as in their own compositions. God, who guided them, made use as well of their ignorance or forgetfulness as of their knowledge. I remember hearing Liddon point this out in one of his lectures at Oxford. The writer of Genesis forgets to record, or is ignorant of the genealogy of Melchisedec, and so Melchisedec appears on the sacred page without a recorded parentage. We believe this omission to be the result of inspiration, for thereby, as St. Paul declares, he is made a type of our Lord's eternal generation.

Believing thus God to be the Author of Holy Scripture, we are enabled to place a more correct estimate on the work of the Higher Critics. They may show with more or less conjecture how the books grew, were compiled, revised, but this will not aid us in getting at their spiritual meaning. For it is not the writers who are the authors of Holy Scripture. There was a Mind and Will that moved them other than their own. The writers, unconsciously to themselves, by type and veiled prophecy, and even mistakes, were drawing in outline the figure and person of Christ. From the beginning to the end the Old Testament all tells of Him. As it is thus the Holy Spirit who is the real author, and the Holy Spirit best knows His own meaning, it is the Holy Spirit who is the best expounder of Holy Scripture. In the new dispensation the Holy Spirit descending at Pentecost abides in the Church. It is by the light of the Holy Spirit, abiding in the Church that the Church is enabled to read and understand the Scriptures.

And here one may state another rule of interpretation. It is one the writer years ago learnt when under the pupilage of that learned and holy man, Bishop Whittingham. "Whatever," he said, "the Holy Spirit, dwelling in the Church, enables her to see in the Scriptures, whatever she by His illumination reads out of them, that the Holy Spirit as their author put into them to be so discovered and read."

It has been objected to this view that then the Scriptures would not prove the truth to those without the Church. Nor will they in the same manner as to those within. The natural man may by divine grace be brought to realize his own sinful and lost condition and need of a Saviour, and so be brought to Him, but he must first be converted and be born again ere within the covenanted sphere of divine illumination his eyes are so fully opened as to see the full truth revealed as it is in Christ. The things spiritual are discerned by the spiritual man.

This same principle of the Holy Spirit's guidance, as it is to be seen in relation to Scripture, so it is seen in the Spirit's relation to the Church. The Holy Spirit dwells in the Church. Since the Church is an organism, it may be said to have a mind, because the Holy Spirit dwells in it. The Spirit expresses its Mind in the creeds, the sacraments, the liturgies, and the common consent of undivided Christendom. It expresses its Mind in every branch of the Church, just as that branch utters in its formulas the belief that is common to the whole body.

Let us apply this principle to our own Anglican Communion. We may here say that we believe the reformation to have been a necessity. We hold, perhaps a little too strongly to suit some, that it was a work directed by the Holy Ghost. We thank God for the blessings it brought us and would not see it undone. The Reformers declared that they sought not to make a new Church, but that they held the faith of undivided Christendom. Their work, as stated by them, was under the Spirit's guidance. The Prayer Book is the completed and authorized result of their work. How, then, shall the Prayer Book be interpreted? We hold that as it was the work of the Spirit, it must be interpreted by the Mind of the Spirit. Now, the Mind of the Spirit has expressed itself in the accepted faith of undivided Christendom, which we find in its Councils, creeds, liturgies, sacraments, and common consent. As the Holy Spirit, being the Spirit of Truth, cannot contradict itself, His references in the Prayer Book must be construed in conformity with the faith as proclaimed from the beginning and universally received. This, I think, should be our first general rule of interpretation.

The next is this: As the Prayer Book is like a civil code, the outcome of legislative action, the law of construction applicable to a code or statute applies to it. It is a law in construing a statute that the opinions of its advocates expressed in debate cannot be quoted in court to show its meaning. The reason given is because the statute is the outcome of a struggle and expresses not the mind of the majority, but the mind of the legislative entity. As a consequence the statute must be construed by itself alone, or, as lawyers say, "within its four corners." When, so construing it, an ambiguity is discovered—that is where two constructions may with equal fairness be given to a clause—then we may go outside the statute, and by contemporaneous expositions show which of the two meanings was that of the legislative body. Now, this rule, if we believe the Church's action was aided by the Holy Spirit, is yet more applicable to the Prayer Book. It must be presumed that the action of the Holy Spirit would be so to guide the Reformers as that they should not contradict His Mind, as expressed in the faith of the Universal Church. I believe that there were Romish errors in the Western Church at that time, from which the Reformers, by bringing our communion into conformity with that Mind, delivered us. But I think it is by the Mind of the Spirit, expressed in the Councils and creeds and the Universal Church, and not by the private opinions of individual Reformers, that our Prayer Book is to be construed.

When it comes to the interpretation of any particular rubric—say that regarding Reservation—there are two ways of considering it. One may examine it in its historical aspect. It is interesting and instructive so to do. The result may have a corroborative effect upon some opinion of our own. It may lead us to see the purpose of the rubric. But the rubric may be regarded judicially. Possibly because I hold the office that I do I have been rather forced so to consider it. Does it or does it not forbid Reservation for a purpose which does not involve false doctrine, like communicating the sick and dying? The Church allows a certain latitude of belief and practice, which it is my duty as a Bishop to guard for the benefit of all. Can I say that a priest is guilty of breaking the law who, for communicating the sick, reserves? I once thought so, but was led to alter my opinion. You have not the space to allow for the process or grounds of this change. But reservation for the sick is a Primitive Church custom, and so there can be nothing wrong in it. It is to be found expressly provided for in the Scotch Prayer Book, which also has the Thirty-nine Articles, and so such Reservation cannot be said to be forbidden by them. Our American fathers by inserting in the Prayer of Consecration the words, "We and all others who shall receive this holy communion," implied that others besides those present might receive. The rubric at the end of the English service requiring consumption of the elements is no stronger than similar ones in the pre-Reformation books, when the priest did reserve. The change made in our American Book requiring consumption, not of that which remains at the end of the whole service, but of that which remains "after the communion," allows, technically construed, of a reservation. One who is accused of violating a law has a right to claim that the law shall be strictly construed, and in his favor, especially if it is a law in restriction of his otherwise-considered privilege or rights. And he could cite in support of this contention the custom in the first half of the nineteenth century in America among well-known High and Low Churchmen of reserving in church what was not used for communicating. Dr. Wyatt did this in Baltimore, Dr. Craik in Louisville. Nor have instances of record been wanting when the sacrament, as authorized by the Bishops, has been carried to the sick in times of pestilence and in great cities. Our Bishops, in a late Pastoral, have, under certain wise restrictions, in cases of necessity, with the ordinaries' permission, allowed it. I should be sorry if the liberty of the clergy were to be abbreviated, or if such a practical matter, that led several thousand physicians in London to ask for it in behalf of the welfare of their patients, should be made food for party controversy. We want to get together in one heart and mind as one household of God, for which I devoutly pray and strive.—The Bishop of Fond du Lac, in *Southern Churchman.*

Preaching in Westminster Abbey, the late Dr. Farrar addressed the boys of Westminster school exhorting them to strive after true manliness. "Shall I tell you," he asked, "what two Eton boys did? One, present at the annual supper at the Christopher, at Eton when, as was the evil custom at that time, a coarse toast was proposed, remained seated and turned his glass upside down. That boy was William Ewart Gladstone. The other, captain of the boats, refused to row if the others swore or used vicious language. That boy was Bishop Coleridge Patteson."—*Selected.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM

THE PASSOVER.

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

Catechism: XIII. What desirest thou? Text: I. Cor. v. 7-8. Scripture: Ex. xl. 4-10, and xii. 1-14.

MOSES with Aaron went down into Egypt. The contest between Jehovah and the "gods of Egypt" began. For nine months, plague followed plague. But Pharaoh only hardened his heart. Then, after the sixth plague, it is said that "the Lord hardened the heart of Pharaoh." It is the working of the law of righteous retribution by which sin always leads to further sin, and sin punishes sin. His heart was not hardened by an inward operation on his will by the Lord. When messages or plagues from the Lord fail to soften the heart as it is intended they should, they must instead harden it; so here. The last and most terrible plague was to decide the conflict. In the other plagues a distinction had been made between Israel and the Egyptians. Now again the difference was to be made, but only after an obedient act of faith. That act of faith, and the wonderful deliverance which followed according to God's promise, make the historical fact which was *The Passover*. On the anniversary of that occurrence was kept the memorial *Feast* called by that name; just as "The Lord's Supper" is the memorial of the Christian Passover, or as "Independence Day" is the memorial of the fact of Independence, declared July 4th, 1776.

First the fact. There was a real deliverance, a real saving of those who obeyed; show plainly from what, and how. Into every house in the land of Egypt upon which the faith-sign of blood did not appear, there entered the death-angel, who set his mark upon the oldest child. The death mark even fell upon the cattle as well.

One who has made a special study of this subject (Dr. Trumbull, in *The Blood Covenant*) points out that the sign used was one with which all Eastern peoples are familiar. So it would be well understood by the Children of Israel when Moses told them that the Lord had directed them to arrange for a covenanting Pass-over or Cross-over with Him. "On that night of nights, when Jehovah saw the *welcoming* blood at the doorway of the Hebrew homes, He would recognize the inmates as His people and would cross over or pass over *into* the sacred home. He did not pass by the house, but he did pass over the threshold, and make the people one with Himself"; just as in the old rite the bridegroom or bride or other special guest entered (*cf.*, particularly Jer. xxxi. 32). But if no covenanting blood was at the door, the destroyer—not Jehovah, but the destroying angel—would enter and smite the first-born of that home. It certainly quite agrees with the teaching of the Church to regard this day as the beginning of the marriage union between Jehovah and His Church, just as by the Christian Passover, Jesus Christ won His Bride, the Christian Church, by His Own Blood.

Further: the Passover had two aspects as a sacrifice. It was atoning (at-one-ing), and it was eaten as food for the journey.

It was atoning. It taught that truth, so hard to understand yet felt to be true by all men, that men must be saved from the just judgment of God, for their sins by some sacrifice; by innocence suffering for guilt, typified by shedding of Blood (which is the life). All the innocent lambs slain that night and for the next 1,500 years, were pointing forward to the day when the perfect Lamb should make the real Atonement. His Atonement "reconciles" each one to God, who is joined to Him, and keeps the "life in Him" by feeding it with the Flesh and Blood of that Lamb. That union is typified by the Passing over of Jehovah into the homes made sacred by the Blood. The Feeding by the eating of the Lamb as directed—standing, the skirts of their flowing garments tucked up and girded to the waist, sandals on their feet, staff in hand, all gathered thus around the lamb, not a bone of which was broken, roasted whole, —typified the unity of the partakers who were all ready and about to journey out of the land of their bondage.

Now the Memorial. So important was the fact, that it was to change the calendar. This month was the first of the year hereafter. As another memorial or thank-offering, every first-born child was set apart as holy to the Lord, and every first-born beast was also given to Him (Ex. xiii. 2). And as each year came around, the same rites or ceremonies were gone through as when they were delivered. As part of that ceremony, the son asked the meaning of it all, and the father re-told the story of that day (Ex. xiii. 14, *et. seq.*, also Edersheim, *The Temple*, p. 206).

It was commanded (xii. 14) that it should be kept as a memorial *for ever*. A shadow of it is indeed still observed, as each year the Jew keeps this feast and says with a pathetic tenacity of hope: "This year in exile: next year in Jerusalem." But One who came not to destroy the Law but to fulfil it, transfigured it in re-establishing it. Instead of the old Passover, He said, "Do *this* in remembrance of Me." He claimed to be all and more than all that the Passover shadowed; with a majestic calmness He brushed aside all the old, because it had been fulfilled in Him. God had established this as a memorial for all their generations. Only as God could Jesus change that Divine order. His Sacrifice, "our Passover" was the reality, the substance; no need longer of memorial of the type, the shadow, the picture.

But the memorial of the antitype, our Passover, sacrificed for us, is just as important as the old memorial, and rests on the same Divine authority. In addition to quoting the direct command from the accounts in the Gospels, show that the Christian's Passover in the Lord's Supper was of such great importance that St. Paul was given by the ascended Lord Himself a direct revelation of the *institution* of that memorial (I. Cor. xi. 23).

The text points out the significance of the leavened and unleavened bread. Leaven is the symbol of corruption; of malice and wickedness. The unleavened bread of the Passover Feast symbolized the purity of heart and life necessary for union with God. Faith in the Christian Passover must be shown by the sincerity and truth of an holy life.

The Passover marks the beginning of the history of the Children of Israel as a people or nation.

In a former lesson it was said that the monuments relate the loss of his eldest son by a sorrowful and sudden death, by Rameses II., the Pharaoh of the oppression. It should have read Menephtah, the Pharaoh of the Exodus. It may also be now said that the Israelites have been found to be mentioned *by name* upon one of the monuments, and that, too, in reference either to the killing by royal command of all the male infants, or the complete removal of them from the land of Egypt. It speaks of "Israelu, to whom no posterity is left, they are utterly removed."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CHURCH IN UNIVERSITY TOWNS.

To the Editor of The Living Church:

I HAVE read with great pleasure the discussion in THE LIVING CHURCH of the problem of the Church in University towns. This subject has been so much in my mind for several years that I should like to add a few words to what has already been said.

The State University in the West is a real centre of the young life of the entire State. Every town, every class of society in the State, sends its elect. And here young people, after four or more years of study, scatter over the State to enter the professions, to engage in business, and to fill *nearly all* the educational positions.

The State University cannot give religious instruction, but it is a mistake to call her anti-religious. If the Church does

her duty, if she speaks her message fearlessly, the University will listen.

I can speak for the University of Colorado (600-800 students), and the University of Nebraska (2,000 students). In the former, the Church owns land continuous with the campus, and a Church house will in time be erected. In Nebraska a parish has been planted almost on the campus, which will some day in God's own time faithfully present the religion of the centuries to this great university. Both in Colorado and in Nebraska, the faculties of the Universities have promised every aid they can give to this work of the Church. This work must be done by diocesan aid, and to be successfully accomplished, endowments will be necessary. But is there a point in the whole missionary field where the Church can reach so important a class or enter a wider sphere of influence? Can the Church hesitate to accept this great responsibility in the Universities of the West?

Benjamin John Fitz.

St. Luke's, Lincoln, Nebraska.

ENGLISH SERVICES IN COLOGNE.

To the Editor of The Living Church:

WHILE absent in Europe, attending lectures at the Universities of Berlin and Munich, I assisted at the English church of Berlin, and, for a time, had charge of the American (Episcopal) church at Munich.

I want to call attention of travelers stopping at Cologne. We have there no American church, but services are held regularly throughout the year, under the chaplaincy of the Rev. Eldred Morgan. The Hotel d'Nord has fitted up a very pretty little chapel in a really Churchly way, where worshippers are cordially welcomed. The services there are the only services in English at Cologne. Daily prayers are said, and besides the celebrations of the Holy Communion on Sundays, there is a celebration on every Thursday morning. All American Christians stopping in Cologne, are invited to attend these services.

Gardner, Mass., Yours considerately,
Aug. 16th, 1902. J. S. Lemon.

DIVORCE AND RE-MARRIAGE.

To the Editor of The Living Church:

NOTICING and enjoying, from time to time, the discussion going on in the columns of your paper upon the Divorce question and the present canon of the Church relating to the same, has led me to consider the matter quite a little, and I am of the opinion that the present canon is, as previously stated by other writers, entirely too vague, as it gives the right to interpret its meaning to suit the prejudices of the Bishop or other clergy who may be called upon to act in certain cases. As to the justness of their decisions, in these cases, we must agree that sometimes the element of justice is not considered for one moment, and more often a decision is reached before the case is even presented in its true form and a hearing given.

I would like to present the following case for your opinion and that of others who may be interested in this question. Withholding names, and using the titles A, B, and C, as representing the persons:

A is an Episcopalian and belongs to a family whose adherence to this Faith dates back to the fourteenth century, and A, himself, has always been, and is, a very hard worker in the Church. Some years ago, A met and married B; the ceremony was not performed by an Episcopal minister; B belonged to another denomination, and was not even baptized at the time marriage was entered into. Two children were the result of this union, which was a happy one for a few years. At the time the eldest child was baptized, B was also baptized, and a short time afterward was confirmed.

A few years after this, A had absolute proof that B was guilty of adultery, from time to time, with several persons; but for the sake of his living child (a girl), allowed B to bring action for divorce on grounds of cruelty—said action being brought secretly in another county. When the time for hearing came, the Judge would not allow said hearing unless A was brought into court. This action was taken by the Judge on account of receiving knowledge of the good character, etc., of A. The case, therefore, was thrown out, and was brought in another county and heard by the Judge in star chamber session. A not appearing, a divorce was granted to B on the grounds alleged.

A continues active in Church work and becomes acquainted with C, whose parents, as well as herself, devote largely their energies toward the support of the Church in every detail. Companionship creates a fondness for each other, which ripens into true Christian love, and a desire to take up the blessings of married life presents itself to both. At this time the position of the Church is to be considered on account of A. Both are extremely fond of the Church and do not want to lose any of its privileges, and yet desire to enter the bonds of Holy Matrimony through the Church. Is not A entitled to receive this right at the hands of the Church, as grounds of adultery were the primary cause of the divorce? And again, if A and C should marry, in opposition to the Church, would they be committing a sin in the eyes of God, by so doing?

A discussion of this matter may benefit others as well as the present parties interested, and I trust you will accord the full privilege of your columns to all parties desiring to answer same.

Yours very truly,
Cleveland, Aug. 19, 1902. Chas. B. Lewis.

[Our own answer must, beyond question, be that the proposed marriage of A and C would be contrary to the law of God. Our opinion is, further, that it would be contrary to our present canon "Of Marriage and Divorce," but the latter is so obscure, as has been pointed out, that there might here be difference of opinion.

Upon the main question, it must be remembered that the fact that a hardship is involved does not make a second marriage justifiable. The hardship is a part of the result of the terrible sin committed, and of the intimate relation in Holy Matrimony whereby the act of one is bound to react upon the other. We suggest to our correspondent to read the paper on "The Indissolubility of Marriage," by the Rev. Robert Ritchie, in *The Inspiration of Holy Scripture and other Essays*, of the Clerical Union, Philadelphia.—Editor L. C.]

BISHOP BARNWELL'S SYMPATHY WITH CATHOLIC WORK.

To the Editor of The Living Church:

IN READING in your last week's issue a very true and just tribute to our dear Bishop Barnwell's memory, I rather took exception to this one phrase—"a consistent Low Churchman"; and I thought as a Catholic I should like to speak of how I always found him, and I could fain wish some of your readers could have heard him explain once to a lady what a tabernacle was for.

Seventeen months ago I came to Selma by the invitation of Mrs. Barnwell, whose able pen had stirred me up and given me a courage to see whether I could not begin a Church mission for factory people. Two ladies came to help me. Our Bishop called upon us and gave me a kindly welcome, but I instantly realized that he considered the work was chimerical and, as he said afterwards, he thought the heat of summer would soon frighten me away. At first our Bishop wrote to Bishop Seymour and asked for me not to be transferred. Then he came to our chapel, had two services, and baptized eight children. Next time I went to see our Bishop, he said:

"Mother, I have written to Bishop Seymour to transfer you at once;" and he said the transfer was all he could wish.

Someone tried to put pressure on the Bishop, saying I was too "High Church," had too many candles. He laughed them off and said I could burn as many candles as I wanted, for I was a good woman, and doing a good work.

One day our Bishop came and shook hands with me and congratulated me on the number of Baptisms, and said: "I am man enough to confess that I was wrong. Your work is not chimerical; it is God's work, and much needed."

Then he began to think how he could help. So he headed the subscription that built our school; then he promised me a clergyman as soon as ever he could manage it. Our Bishop came on Palm Sunday and confirmed 14. His kind words and loving manner will ever dwell in the memory of our children. Soon after that, our teacher's father, the Rev. C. R. Hodge, came to pay us a little visit. To our great delight, our Bishop sent for him and asked him to come here as mission priest. He went home, considered it, and wrote his acceptance.

Lately, to our sorrow, Mrs. Barnwell's health has been failing. I went to ask after her one day, and had a fine chat with our Bishop, who twice said to me: "Mother, now your work is such a success, it is the grandest work in the Diocese. Can it not be attributed, in the commencement at least, to her pen?" I said that surely moved me to come.

One day the Bishop told Mr. Hodge he was coming up the next morning to hear matins as a visitor and to be allowed to sit in the back of our chapel. He wanted to hear our children

sing. Afterwards he came in the school and listened to the Catechism I was teaching them. Afterward he told the children how gratified he was to hear how well they were taught, and in what a fine way they answered. On leaving, he teased me about the way I explained *Catholic,* and said he wished all his people could be so taught.

The first time the Bishop saw our chapel he expressed nothing but surprise and delight that we had such a Churchly building. The last time I saw him he congratulated me on having met with a good priest of such varied talent. He delighted in Mr. Hodge's musical powers and said if we could manage to get the money for a band, it would surely be an immense help to this mission.

The last signature of our beloved Bishop was to a paper which was drawn up in hopes a little money could be begged for here.

The Bishop's death is a sad blow to our mission. Our priest is hardly well established. We can only pray that some of Bishop Barnwell's friends will help on this factory work. The day school and night school so far have been a grand success, and I can think of no better memorial than the building up of this work which was so near his heart. I felt while he lived that I had a sure and true friend, to whom I could go in any trouble.

I am yours in the Faith,
✠ Mother Mary Margaret, C.A.A.
All Angels' Mission, Selma, Ala.

CLERICAL MUSTACHES.

To the Editor of The Living Church:

THE enclosed clipping from the Philadelphia *Press,* of recent date, I think you will find interesting. I am not as a rule greatly interested in the talk of the African Methodist "bishop," but here is a case where I can say "amen" to what this reverend gentleman says. I wish a great many more of our clergy were of the same opinion as this dusky "bishop" in regard to the "landscape-gardening," "French poodle method" of wearing one's face.

A beard is Apostolic, no one will deny, and we all imagine our Lord having one, but certainly a clean shaven face (and *upper lip*) is the most reverent for a clergyman, who so frequently comes into such close proximity to God in the Blessed Sacrament of the Altar.

But the mustached priest! I remember once hearing a professor in a certain seminary very aptly call a mustache a "coxcomical ornament."

Is the reason that such a number of our clergy are afflicted with this disease, the fact that they are afraid of looking *"too much like priests"?* I imagine, then, that if our Roman brethren fell into the habit of raising a growth of hair on the upper lip, *"presto change!"* All thoughts of "good looks" would be gone, and where would the pretty mustaches of some of our clergy be then? Where they *ought* to be *now*—out of sight!

"With malice towards none and charity to all."

Greencastle, Pa., Aug. 20. C. Thacher Pfeiffer.

[The clipping alluded to, is the following:]

"'I am opposed to ministers wearing either whiskers or mustache,' declared Bishop W. B. Derrick yesterday at the opening of the second day's proceedings of the New Jersey African Methodist Episcopal Conference, at Bethel Church, Phillips Street, above Ferry Avenue, Camden. The remark was made when a number of young men, seeking admission to the Conference, appeared before him. Continuing, the Bishop said:

"'We do not want our ministers appearing like dudes and sportsmen. It is ill-becoming many of you to wear either beard or mustache at best, and when some of you appear as you do, it is ridiculous. Shave them off and you will be in greater favor with me.'"

VESTED MIXED CHOIRS

To the Editor of The Living Church:

THE question of "mixed choirs" of "vested women," etc., is receiving altogether more attention than it deserves. It will soon settle itself when a few simple and apparent facts are once generally brought to mind.

First, a mixed choir is a well-known expedient of a change from the *mere* Protestant form of service—the old "choir" of the old "meeting house," to the well-ordered, settled, regular, and dignified service of the Church. Such mixed and vested choirs are in existence now, simply because the better choir of boys and men cannot be had. In nearly every case, I suppose, they are as they are, because they cannot do otherwise; at least such is the case with every such choir that I know anything about.

Secondly, no such "mixed vested choir" has ever attained to the least importance musically, or in any way, in the Church service; and the churches where such expedients are seemingly made permanent are not the great leading churches by any means.

I propose that the subject be let severely alone. This discussion gives the question an importance it does not deserve. Just at present the mixed choir thrives in those places where there are mixed ideas of what the Church service should be. They are certain to die out, from their inherent weakness of all kinds. Let them alone! Agitation and "persecution," so-called, only feeds and keeps alive their weakness. Let them alone! They will soon pass away, as have other inferior makeshifts.

Detroit, Mich. Chester Wood.

PERSONAL.

To the Editor of The Living Church:

IN THE article written for your paper, and in response to your request to answer the questions you asked of me in reference to the apportionment plan, I unwittingly hurt the feelings of and gave offense to, the Bishops of Milwaukee and Fond du Lac, by my references to them.

They have entirely misinterpreted the thought that I meant to convey. I had no intention of condemning, criticising, or judging. My only purpose was to answer your argument with a touch of pleasantry, by intimating that a parish has as good a right to have expensive doors for its church, as a Bishop to have costly robes for his use. But I wrote in the press of work and the hurry of visitations. I see now that I ought not to have made any personal reference to them at all, and regret that I did so.

The Bishop of Milwaukee writes me that the story which I had heard in regard to the cost of his robes was utterly without foundation in fact, and the Bishop of Fond du Lac that the vestments referred to cost him but a small sum. I make this correction because I think they would desire me to do so. But cost, or garment, or use, was not a matter of any importance to me, nor was it much in my thoughts.

I was thinking of Missions and the way to rouse the Church to do her duty in Missions. If I hurt any one's feeling I am sorry. If I did any one an injustice I regret it. At all events I hope we shall all, Bishops and editors, do everything in our power, in arousing an interest in Missions, and in the building up of God's Kingdom in the world. L. R. Brewer,
Bishop of Montana.

[We feel certain that any sting that may have been felt will be removed by this cordial and generous letter, and we gladly second the hope expressed in the closing paragraph.—Editor L. C.]

THE PARISH AT CHAMPAIGN, ILL.

To the Editor of The Living Church:

FEARING that an article in last week's issue of The Living Church might convey a wrong impression, I ask you to please publish the following, in regard to the Church in Champaign.

In 1882, when the Rev. D. W. Dresser, S.T.D., took charge of Emmanuel mission, Champaign, Diocese of Springfield, for work in Champaign and towns around, a missionary stipend of $300 was received by the missionary. After five years, at the earnest request of Dr. Dresser, that was given up. So from 1887 the mission has been self-supporting, retaining, however, its organization as a mission. The subject of making it a parish was often talked of, but until such times as the church was securely established with regard to buildings, etc., Dr. Dresser preferred to have it remain a mission. The results show that it was not a failure—a church built and enlarged, a guild room and organ chamber, a rectory bought, and all out of debt but about $300, when it became a parish in organization.

Springfield, Ill., Aug. 22nd, 1902. S. C. Dresser.

"MILLINERY.

To the Editor of The Living Church:

EVERY Churchman echos from his heart the wish which you expressed editorially a short time since, that the various religious papers might cease talking about the "millinery" of the Episcopal Church. It is an ugly word; but why are we

stung by it? No one is offended at a pointless gibe. Is it possible that it touches us on a tender spot? The various editors who use the word are not failing to note the controversy in the Church papers in regard to "female vestments." They are jotting down the names of Bishops and other prominent clergy who are exciting themselves over this affair. They have not forgotten recent heated discussions in regard to copes and mitres. So long as *we,* seemingly, attach such importance to these things (and who, reading our Church papers could doubt that we do?), we may consider ourselves fortunate if they speak only of our "millinery," and do not indulge in additional quips about our "dressmaking" and "tailoring" as well.

Ware, Mass., Aug. 23, 1902. Arthur Chase.

THE USE OF TOBACCO.

To the Editor of The Living Church:

SOME of us who have been called "cranks," "fanatics," "faddists," and other choice names, because we maintained that the use of tobacco was hurtful to the human system, and most objectionable for clergymen to use, are pleased to see in The Living Church that two Bishops are sufficiently aroused to speak against the evil as it deserves.

If the clerical tobacco user knew how exceedingly offensive to some people he often is, even when he takes pains to purify his breath and clothing, he would, no doubt, break up his self-indulgence.

There are people—perhaps "old-fashioned"—who look with little respect on the minister who goes along the street puffing a cigar, pipe, or cigarette. There are members of the Church who could not sit near a pulpit when occupied by the teacher of righteousness, healthfulness, and purity, because of the offensive odor of tobacco from his person.

Let the old men, if they will, have their tobacco; but the young men who start out to bear the pure, white banner of the Cross should beware that no taint of tobacco, or other offensive thing in their person, repels people from that sacred standard.

A healthy, pure sentiment will commend the Bishops of Milwaukee and Kansas, and others who will join them in their efforts to have those "clean that bear the vessels of the Lord."

Metropolis, Ill., Aug. 23d, 1902. W. H. Tomlins.

THE MISSIONARY APPORTIONMENT.

To the Editor of The Living Church:

I GREATLY appreciate your courtesy and kindness in allowing me to place before the readers of your journal my previous communications with reference to the apportionment matter of the Domestic and Foreign Missionary Society; and your coöperation in connection therewith has been most valuable. May I still further trouble you by asking the privilege of your columns in your next issue, as the last opportunity I shall have before the close of the fiscal year on Sept. 1st to state to the Church the progress of the plan?

The increase under this method from Parish offerings as such, and from individual contributors now amounts to $78,000; while gains of $7,000 from the Sunday Schools, and of $6,000 from the Woman's Auxiliary, together with some increase from other sources, bring the total increase up to $100,000.

This is a very encouraging record, but a further gain of over $100,000 is still required to meet all obligations undertaken in the name of the whole Church. While it is to be regretted that over 3,000 parishes and missions, containing nearly 300,000 communicants, have not yet been heard from, we are thankful to state that nearly 1,000 more parishes than last year have sent in offerings during the past few months; and we believe that many additional ones will still claim their fair share in this common duty and privilege.

The books of the Foreign and Domestic Missionary Society will be kept open and contributions for this year received until Monday, Sept. 8th, in order that belated offerings may be included.

It will greatly facilitate us in our work if all rectors and treasurers will kindly see that all offerings which have been made for the Society are duly sent forward.

Yours very truly,

Geo. C. Thomas,
Treasurer.

CHURCH SCHOOLS.

To the Editor of The Living Church:

IN YOUR issue of July 19th, in the editorial on "The Place of Church Schools," you ask the reason why Church people take so little interest in Church schools. May not one reason be that the people are not instructed by the Church in the significance, aim, and needs of these schools?

The Methodists, who, as a body, are deeply interested in the cause of Christian education, have a Board of Education. This Board fixes minimum standards which must be attained by the various institutions that receive its endorsement. It publishes reports of the work done by them and authorizes appeals for their support. Could we not have something of the kind? Or at least might not the parochial clergy occasionally instruct their people in the work of the various diocesan schools? The clergy usually know well what this work is, for to these schools they often own the education of their own sons and daughters. Yet I do not think any *systematic* habit of public reporting prevails at all generally.

Moreover, besides telling the people about the schools, might it not be a source of strength if the schools themselves knew more about each other? Educational conventions are the order of the day. Would not a *Convention of Church Schools*—or even of one division of Church Schools, *e.g.,* of those for girls—be an object lesson to the Church, and a practical help to the schools themselves? Euphemia Johnson.

All Saints' School, Sioux Falls, South Dakota.

NEW YORK LETTER.

[*Continued from Page* 579.]

being near the borough public buildings, and the land high, so that the church, when built, may be seen for miles. The Advocate mission was started in the rear of a real estate office three years ago last May by two Brotherhood Lay Helpers. Under the Rev. T. Manley Sharpe as priest-in-charge for the last year and a half—the work having outgrown its Lay Helper period—the mission has prospered wonderfully. Property to the value of about $3,000 has been accumulated, a Sunday School of three hundred built up, and a communicant list of such proportions that a parish organization is looked forward to at an early date. The present place of worship is a frame chapel created out of a former butcher shop, located on 181st street, near Bathgate Avenue. Credit for this splendid work is due not only to the Archdeaconry, the priest-in-charge, and the Lay Helpers, but to as earnest a company of laymen and laywomen as any mission of the Church was ever blessed with.

OUR PRESIDENT.

"BEHOLD AND BLESS THY SERVANT, THE PRESIDENT OF THE UNITED STATES" (Prayer Book).

The morning sun gilds all the East,
As Sunday blesses earth and skies,
And from ten thousand altars pure,
Thy people's prayers for thee arise.

From darkling pine to tropic palm,
From Eastern shore to Western slope,
The bell calls home the worshippers
Who raise for thee this prayer, this hope.

Thy seat hath held the martyred ones,
Who for the nation shed their blood;
We loved them, but He called them home.
God's ways are seldom understood.

Called by God's will to rule, may thou
Live in His fear, rule in His grace,
And, when thy pilgrimage is done,
Forevermore behold His Face.

God spare thy life and guide thy hand,
Through all the busy, wearing years,
Thy faith in Him shall bear thee up,
Our faith in thee shall calm our fears.

And so, dear Chief, we pray for thee!
Upright and strong, born to command!
Thy faith is founded on the Rock,
And in that faith, thou rul'st the land.

God send sweet peace and holier days,
And lead us closer up to Him
Who guides the Nations. He alone
Can cheer our hearts when faith is dim.

Binghamton, N. Y. E. C. D.

Literary

Religious.

Vedânta Philosophy. Lectures on Juâna Yoga. By the Swâmi Vivekanândi. New York: The Vedânta Society, 1902.

These lectures on the method (yoga) of realizing our divine nature through wisdom (juâna), form one of a series of works intended to commend Vedântism to the American public. This book sets before us the practical side of the most recent development of Buddhism. Vedântism is shown to be the most thorough-going eclectic system both of Religion and Philosophy. It is ready and willing to assimilate any and every Religion or Philosophy. It even drags along with it all of its own phases of development, however incongruous they may seem. It is quite ready to receive Christianity, provided Christianity will be content to accept the place assigned to it, as an integral part of Buddhism. It never forgets; and whatever new thing it may learn, must be brought into some relation with the old.

The system set forth by the Swâmi is a consistent pantheistic monism. Its central idea is that of the impersonal infinite as the only existent thing. The finite is only the infinite seen through time, space, and cause, as through a lense. With the idea of a personal God disappear such ideas as Creation and Revelation. Religion has its origin either in ancestor worship, or in a personification of the powers of nature. Thus the Supernatural is eliminated. Here is one point of contact with modern Rationalism.

In strict congruity with all Pantheistic systems, our author proceeds to wipe out of existence the individual soul. His psychological notions are exceedingly crude, and his reasoning is all from wrong premises. Yet his sophistries show considerable subtlety. The real nature of man, his self, is God. The ethical outcome of this is that man has never lost his original purity and freedom. He is what he thinks himself: free or bound; strong or weak. This is a point of contact with Mind Cure and Christian Science. There is no sin, only weakness and error. The Bible account of the Fall is a myth. Here we have another point of contact with Rationalism. Dualism is done away. Good and evil are the same thing, viewed from different standpoints. Body and soul, substance and quality, are identical.

To us it would seem that in this system Religion and Ethics would disappear together. And yet the writer makes bold to say that this new philosophy would be "the salvation of Europe." The Reason becomes the test of religion, and man practically becomes the measure of everything. And the central object of the whole system actually is—to realize all this! The Swâmi considers Christ to have been a Monist, who takes up dualistic ideas to please the people. Yet, according to him, Christianity was soon degraded almost to the level of Mohammedanism. The writer's ideal is Buddha, whom he preaches as the great exemplar of renunciation.

Taking the work as a whole, it is an interesting study of monistic Pantheism. We are glad to find the ultimate ethical and religious issues of Buddhism so clearly defined. Surely all thinking persons will find the very statement of the new doctrines a refutation of them.

F. C. H. Wendel.

Outlines of Meditations for Use in Retreat. By Darwell Stone, M.A., Principal of Dorchester Missionary College. London, New York, and Bombay: Longmans, Green & Co.

Of this kind of book there are very few at hand. Nothing, perhaps, this busy age so little has, and so much needs, as the spirit of meditation. God is given slender opportunity to speak to us. The art of meditation needs everywhere to be encouraged, stimulated, cultivated.

Three series of meditations are here given in outline: on St. Matt. xvii. 1-9 (Lessons of the Transfiguration); on Eph. iv. 1-7 (The Life of the Christian in the Church); and a third, on Righteousness.

We commend this little book, not only to the clergy, but also to the many among the laity "who need help in quiet times of spiritual thought, but are unable to take part in a retreat of the ordinary kind with addresses given by a conductor."

The Integrity of Scripture. Plain Reasons for Rejecting the Critical Hypothesis. By the Rev. John Smith, M.A., D.D., Broughton Place Church, Edinburgh. Chicago: Fleming H. Revell Co.

Dr. Smith gives many good reasons why the hypotheses of his two namesakes, Prof. Robertson Smith, and George Adam Smith, should not be accepted by Christian people. The addresses are popular; but they are full of good common sense, and they effectually show the trend of the criticism now somewhat losing popularity among us.

The Heaven Life; or, Stimulus for Two Worlds. By the Rev. David Gregg, D.D., Pastor of Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. Chicago: Fleming H. Revell Co. Price, 50 cts.

This is one of a series of devotional books published under the general title of the Christian Life Series. It is a discussion of the occupation of those who are now in heaven. It is somewhat on the order of *Gates Ajar*. It is very nicely printed and has an attractive appearance.

Miscellaneous.

Marie Antoinette. By Clara Tschudi. Translated from the Norwegian by E. M. Cope. New York: E. P. Dutton & Co.

In these degenerate literary days when so much poor fiction is served up to us in the guise of history, it is a great relief to come upon an authentic history so charmingly written that we are beguiled into thinking it fiction. In the author's preface to the book she says: "I do not in any way presume to offer my book as a portion of the history of France; I touch upon political events only when it is necessary in order to explain the course of my narrative. I have wished to depict in broad outlines a portion of a human life full of vicissitudes, smiles, and tears."

"Few women have excited greater interest than the unfortunate daughter of the Imperial house of Austria, who when only a child of fifteen was taken from her native land to occupy such an important post in the corrupt court of France.

"Although it is a subject which is soon exhausted, Marie Antoinette ever remains of fascinating interest.

"Her life falls into two sharply defined portions, twenty years of triumph which cost her five years of martyrdom. In the first we see her, thoughtless and careless, in the last we find her in adversity and distress, when Providence is teaching her cruel lessons as a punishment for her former frivolity."

Marie Antoinette and her husband Louis XVI. seem to have been the victims of the sins of others. The people of France, suffering from long ages of oppression under feudalism, had a desire under the growing liberal influences to institute reform in the government, and being opposed by those in power concentrated their wrath upon the King and Queen, wreaking their vengeance in the horrors of the French Revolution. How far a different course of action on the part of these two would have averted this revolting page of history will of course remain a matter of opinion on the part of the reader.

Two incontrovertible facts remain, however: one that Marie Antoinette was most unreasonably extravagant at a time when people were crying for bread, and when extravagance was a crime; and the other that the French nation hated her as a foreigner and demanded that Louis XVI. divorce her and send her back to Austria. Marie Antoinette refused to listen to any suggestion referring to a separation from her husband, although urged upon her by the most clear-headed men in France, with the result that most of the popular fury was directed against her. She shared the imprisonment of her husband and children, although separated from them, with unwavering courage, her lofty and somewhat haughty spirit showing itself to the very last.

This most unfortunate woman with whom we have so much sympathy perished under the guillotine Oct. 16th, 1793.

In the conclusion, reference is made to the fate of the Queen's son, Louis XVII. The author says: "Many people, both in France and in other countries, are of the opinion that the jailors allowed themselves to be bribed to effect the escape of the royal child, whom they replaced by some sickly imbecile. Recent explorations have not tended to weaken this view.

"The obscurity which veils the fate of the King's son makes it more credible that in the course of years numerous pretenders arose to claim the throne of France."

The book, containing 303 pages, will be found most interesting to the general reader.

D. E. R.

A Glossary of the Works of William Shakespeare. By the Rev. Alexander Dyce. With Notes by Harold Littledale, M.A. London: Swan Sonnenschein & Co. New York: E. P. Dutton & Co. Price, $3.00 net.

To the lovers of Shakesperiana, this revised, enlarged, and annotated edition will be a welcome friend; a friend first known many years ago, for it is now a third of a century since the Rev. Alexander Dyce died. Up to that time no adequate work of this character had been attempted. At the conclusion of Dyce's labors and on the publication of this, his life work, it seemed as if no further glossarial attempt for Shakespeare would be necessary. But Schmidt's *Lexicon* and Bartlett's *Concordance* have since been published and have found place beside Dr. Dyce's volume. To some there might seem too much unnecessary hair-splitting, too much and too many fine distinctions made, in these great volumes. Schmidt's monumental work, it is true, gives too much at times, at other times too little. Its very fulness is apt to confuse, and thus hinder the seeker for light. Bartlett's volume has the fault of being a Concordance, not a Lexicon.

The present edition of Dyce's *Glossary* occupies an intermediate position between these two works of reference. The reviser's task in this edition has been to alter from inexact to accurate and direct location, the ten or twelve thousand passages in Dyce's early volume,

which referred imperfectly to location of a passage, number of volume, and page. Then the reviser examined the foot-notes in the nine volumes of Dyce's text, so as to incorporate material of a glossarial value. All the quotations conform to the Globe text, following Schmidt and Bartlett in this.

Mr. Littledale remarks: "It may be thought that the lapse of thirty years must have rendered a great deal of Dyce's work obsolete, but it is not the case. Shakesperian scholarship in this generation has been concerned more with questions of authorship, chronological order, and psychological exposition, than with textual exegesis, much of which was settled once for all by the men of Malone's and Dyce's times."

There is nothing to criticise in the make-up of the volume. It is well printed and strongly bound, a book to be used, and that will bear familiarity. It would seem as if here the last word had been said and the final touch laid on, for a book of this kind, and that this Glossary would be authoritative as long as the language lives.

Rembrandt: A Critical Essay. By Augusta Bréal. London and New York: E. P. Dutton & Co. Price, 75 cts. net.

Rembrandt was a Dutch painter and engraver of the seventeenth century, a man of great energy, an artist of great originality and power. Four hundred and fifty of his paintings are still in existence, beside a large number of etchings and drawings. He died in poverty at the age of sixty-three. He was a great interpreter of life (especially of Bible stories), one of the great masters of delineation, of light and shade. Many books have been written about him, and perhaps there was no need of another. Yet we believe that nowhere will be found a more correct and compact appreciation of Rembrandt and his works, than in the little volume before us. It is one of The Popular Library of Art series, edited by Edward Garnett. There are sixty-one illustrations, engraved from Rembrandt's etchings and drawings in the British Museum.

University of Oxford: College Histories.
Magdalen College. By H. A. Wilson, M.A.
Corpus Christi. By Thomas Fowler, D.D., LL.D., F.S.A.
Imported by E. P. Dutton & Co., New York. Price, $2.00 each.

The two volumes are part of a set of College histories which is to include the history of each of the 21 colleges of Oxford, the 18 of Cambridge, and 6 volumes on the Universities of the other parts of Great Britain; St. Andrew's, Glasgow, Aberdeen, Edinburgh, Dublin, and Wales. The volume on Lincoln and St. John's in Oxford and Corpus Christi, Cambridge, are issued already, and the rest are to follow in regular order.

The books are handsomely gotten up, and the illustrations from photographs are particularly fine. The frontispieces are reductions of Loggan's pictures, which were made in 1674.

The College of St. Mary Magdalen was founded in the reign of Henry VI. by William Waynflete, Bishop of Winchester. Corpus Christi was founded by Richard Foxe, Bishop successively of Exeter, Bath and Wells, Durham, and Winchester, in the reign of Henry VIII. The histories are written by officials of the respective colleges, the one on Magdalen College by the Librarian and Founder's Chaplain, and the one on Corpus Christi by the President. They are interesting and accurate, and are useful additions to any library. They have a new value at this time on account of the scholarships lately endowed by Cecil Rhodes, which are available for Americans.

Society in the Elizabethan Age. By Hubert Hall, F.S.A., of His Majesty's Public Record Office. With eight colored and other Plates by John Medland and the author. New York: E. P. Dutton & Co. Price, $2.50.

This volume, like the former one on the Plantagenet times, is of antiquarian interest; but it would appeal rather to English people than to Americans. The long lists of washing bills and bills of fare of Will Darrell's meals, covering over twenty pages, are not of international interest. The old map of London is of very great importance, and it adds considerably to the value of the book.

Studies in the Lives of the Saints. By Edward Hutton. New York: E. P. Dutton & Co. Price, $1.25.

A very appreciative volume of essays on the lives of twelve typical saints from St. Augustine to St. Rose of Lima. This is a charming little book. We seldom see such thorough appreciation combined with such literary taste and sane point of view.

The Home Aquarium and How to Care for it. A Guide to its Fishes, other Animals, and Plants, with many Illustrations. By Eugene Smith. New York: E. P. Dutton & Co. Price, $1.20 net.

The aquarium is one of the most interesting decorations that can be placed in a home, while at the same time it affords an opportunity for the study of plant and animal life under most favorable conditions. The reader may be surprised at the author's statement that "an Aquarium is more easily maintained than house plants or birds." Of course that depends on knowing how to do it, and this book gives the information needed, in a very plain and satisfactory way. The principle of the arrangement is, to establish a balance of life, plant and animal. The animal life exhales carbonic oxide, which the plants feed upon, while they, in turn, give out oxygen which the animal life requires. With a little solid food to repair the animal tissue, the process of waste and supply goes on automatically and perfectly. No change of water is required or allowed. A little must be added to make up for evaporation. The little world mostly takes care of itself. The author gives detailed information about water-plants, fishes, and other animals that may live and thrive with them; about the construction, position, and care of the aquarium; and some suggestions about collecting. A Glossary and Index are added.

The Little Green God. By Caroline Atwater Mason. Chicago: Fleming H. Revell Co.

This is a little story of a minister who gave the best of his life to missionary work in India, only to find on his return to America that Christians were being instructed in the religions of India, and that even members of the family of his preacher friend were accustomed to attend "Lenten Lectures" on Hinduism. It is a strong rebuke to one of the "fads" of the day.

The Argonauts of the Amazon. By C. R. Kenyon. Illustrated by Arthur Rackham. New York: E. P. Dutton & Co. Price, $1.50.

The Amazon seems to have lately come into favor with the story-teller: perhaps on the principle that anything is possible in the unknown. In Mr. Kenyon's story a great many things are possible. Indeed we would seem to have reached the limit of exciting incident. We cannot imagine more adventure crowded into 300 pages than we have in the career of these treasure-hunters. Even the jaded palate of the American boy will find stimulus in these pages.

Mother Holda Stories. By Edith M. Scott. Illustrated by Alice M. Morton and Harrison R. Fowler. New York: E. P. Dutton & Co.

Judging from the number of volumes of fairy-tales that are published, the child, at least, has still a fighting chance against materialism, whatever may become of the adult. And among these welcome volumes, we have not lately met any which has pleased us so much as *Mother Holda Stories.* It is not so much that the stories are exceptionally good—though they are very good—as that they are so charmingly told. The picturesque, imaginative style in which they are presented gives them a value for child-training which entitles them to special notice.

The Lake Counties. By W. G. Collingwood. Illustrated by Cuthbert Rigby. New York: E. P. Dutton & Co. Price, $1.50 net.

This volume is one of the series of "Dent's County Guides," edited by George A. B. Dewar. It is more than a guide book. With maps and gazetteer it serves this purpose very thoroughly, and beyond this it lights up the calm scenery of the Lake country with the life and associations of the olden time. It takes the traveler into the inner circle of the hill-country, which is full of charming scenery and interesting story, where he may contemplate the pastoral life of Wordsworth's day. There are chapters on the Flowers and Birds of the region, on Geology, Fox Hunting, Mountaineering, Yachting, Angling, Shooting, and Cycling. An Index completes a work that is altogether admirable.

Rataplan, a Rogue Elephant, and other stories. By Ellen Velvin, F.Z.S., author of *Tales Told at the Zoo, Jack's Visit,* etc. Philadelphia: Henry Altemus Co. Price, $1.25.

This is a very handsome book, with illustrations in colors, and with animal stories certain to please the children, while at the same time giving them much instruction concerning animal life. It is excellent for the purpose of a gift book.

NEGLECTED PARISHIONERS.

As a rule, they who complain most of neglect, in a parish, are they who do the least to help and encourage it.

There are a few rules which, if observed, would effectually prevent all this feeling of neglect.

1. When you go into a new parish, take a letter from your former rector, and present it the first opportunity and make the acquaintance of the rector and tell him your place of residence.

2. Pay according to your ability.

3. Engage in some Church work. The Sunday School is a good place. Intimate to the rector a willingness to help in some way the work of the Church.

4. Be present and punctual at church whenever it is open. Join heartily in the service and do all you can to make it spirited and attractive.

5. While as yet you are a stranger in the place, do not go visiting from one place of worship to another, to look about. Stand by your own. If you have no preferences or convictions, you are not of much account and cannot expect much notice. If you have any preferences and convictions, then act upon them, and you may be sure you will not lack appreciative recognition and sympathy.

All life should be as sacred as a prayer, for we live in the immediate presence of God.—*Selected.*

The Account of a Soul's Pilgrimage in the Dark.

BEING SOME LEAVES FROM A PRIEST'S DIARY.

By a Priest of the Diocese of Pennsylvania.

Preface.

A BOOK, large or small, which truthfully records the struggles and yearnings and questionings of a human soul in its way back to God, giving at the same time the answers which seemed in some degree to clear the way, is a work on "Evidences."

Whether these pages, the simple recital of priestly experience, can ever help any of the multitudes who need God in their lives but who now have Him not, will depend much upon the spirit in which this narrative is read, if read at all; more upon the blessing of our great High Priest, through whom the least as well as the greatest of our acts avail. Will not those who know Him well, intercede with Him for those who have even the remotest wish to believe?

In telling such an old story, it is probably not worth while for the writer to say that he does not claim originality for every thought or every expression.

I.

AMID THE ENCIRCLING GLOOM.

Through darkness and storm and weariness of body and of mind is there built a passage for God's created ones to the gates of light.—*Tennyson.*

"FRITZ KLOUSE, Boots and Shoes Made and Repaired," was the sign painted in rude letters over the entrance to a two-room frame cottage not far from St. Faith's, the church of which I had but recently become the incumbent. As I passed this cottage one day, I chanced to glance through the window and saw the meagre form of a white-haired man, some sixty years of age, bent low over his work. And I said to myself that his industry put many a younger man to shame. I knew Fritz Klouse by report to be one of those tragic figures of which the world is too full—poverty-stricken, friendless, and, worse still, destitute of the strong consolation of God. And now a few days later I had come to beg him share with me that joy of Christian believing which I was privileged to call my own, and without which life would, in my case at all events, have no meaning.

Rap, Rap, Rap! sounded the hammer as I entered. Then perforating the edge of the sole of a half-mended shoe the cobbler inserted another peg and sent it home with a single well-aimed blow.

Rising to receive me, he said:

"The new rector of St. Faith's, if I mistake not. I read the account of your arrival in last week's *Chronicle.*"

We shook hands.

"And you are Mr. Klouse?"

"Fritz Klouse. They call me by my first name, generally. You do me honor, sir. Please be seated. The box yonder is the only chair I have to offer. It isn't often that a gentleman of your sort enters my shop unless he brings me shoes to repair." The last remark was made in a tone of pleasantry.

Besides the box to which my attention had thus been called, and the usual accompaniments of the shoemakers' trade, I noticed a plain pine table pushed to one side, on which were a candle, pen, ink bottle, and what appeared to be a memorandum book, manuals of several sciences, and a well-worn German Bible. A single shelf fastened to the whitewashed wall held a few other books, the titles of which I could not make out. Above this hung a large woodcut set in a faded gold frame, of Leonardo Da Vinci's "Last Supper." Through a doorway at the rear I caught a glimpse of the other, a smaller, room. It was bedchamber, kitchen, and dining room combined.

"Permit me to draw the box near my work-bench. There, that's better."

"Thank you," I replied, taking the proffered seat and proceeding at once to explain the purpose of my visit. "I have come, not, it is true, to bring you work, but to make you a neighborly call, and also as the bearer of a message from one of the best of Friends. He bids me tell you that He longs for your companionship, and—"

"A friend of yours," he rejoined in a tone of undisguised surprise, not waiting for the completion of my sentence; "a friend of yours cares for me! Are you not mistaken? There is not one in the whole world who cares for me. I long for the companionship of some fellow-creature, some one who can enter into all I feel, and, knowing the best and worst, will trust and love me, and help me to see and amend my mistakes. No, Fritz Klouse is shut away in solitude and bears his load alone. Not one understands. Who is this friend?"

"It is indeed as I say," I assured him. "This kind Friend of mine knows you, knows all about you. Often, I am sure, He has come and looked wistfully into your heart, pleading for recognition; and often put His arms about you, whispering words of cheer. Perhaps it was you, Fritz, that did not understand. Shall I tell you His name, and how you may profit by His love?"

"Ah yes, I see what you mean; but that Friend is not for one who can neither seriously recite the Christian Creed, nor sincerely pray the Christian Prayer. I—well—" He hesitated as though uncertain just how far he might express his secret thoughts to a stranger. Then putting down his hammer, he ventured to say:

"I suppose I must explain myself a little. As you are aware, Sir, I am a German; although I have been a resident of your country now going on thirty years. I was born in Nuremberg, and when but two weeks old one of the pastors of the Lutheran denomination there christened me. In due time, according to the custom of my people, I was taught the Catechism and Bible History, and then confirmed. If you have ever visited Nuremberg you will remember the Lorenz kirche. A magnificent pile, is it not? I was confirmed in that church, and I have a reverent feeling for it to this day.

"As I sit here pegging away, from morning till evening at these shoes, I live again amid the scenes associated with my childhood. Memory is a wonderful element in our constitution. Its use brings those happy days back to me, and makes them real again. I like particularly to recall the part my dearest mother played in my religious training. Shall I tell you a little about her teaching?"

"I am your neighbor, you know, and the good God's minister," I said, having no other word on my tongue.

"Thank you. Well, this dear mother of mine was full of love for me, her youngest child, and I accepted with serene confidence every word she uttered. My mother taught me to think that an Invisible Presence ever bent over me, so near that He could catch even the faintest whisper of a prayer, the faintest echo of a hymn of praise. She taught me that this Presence would be displeased if I did wrong, and bless me if I were good. And so when I had been naughty the Presence assumed to my imagination the shape of a huge, haunting eye. I thought of it as the eye of God. And when I expressed sorrow for my disobedience and tried to do well, the eye faded away leaving a genial sense in my heart of being lifted out of my sins. Two of Fra Angelico's pictures of angels hung in my room in the old home, and my mother used to say that beings like those represented in the pictures overshadowed my path by day, guiding and helping me, and hovered about my bed at night, protecting me from all ill dreams and fears. It was a great comfort to me to know this, for I was naturally timid, and especially afraid of the dark. I remember, too, with what devotion I approached the Lord's Table month by month, and how I always came away from it seeming to bear something very precious and holy in my breast. But now my toy creed is gone, the realm of Fairyland in which I lived has become impossible—I have put away childish things. Those strange, beautiful fancies concerning a God and a spiritual region, and the poetic emotions stirred by them, have been crowded out by the stern realities, and sterner problems of later life.

"And yet, to be candid with you, I feel—I have long felt—the need of something that can reconcile the facts of my nature, and explain my best thoughts and noblest aspirations. And I have tried, tried hard, to find the Friend from whom you say you have come with a message, and who alone, as you would insist, can supply my need. If God is a person who thinks and loves, He hides Himself from me. He may be your Friend, He is not mine. But I did not mean to say so much. Let us not enter into a discussion of the religious question; it is too big a subject for my small brain."

There was no indignation in his voice—only deep sadness.

This brief hint of suffering and conflict, as well as the tone

and manner of speaking, served to reveal that here was a nature in which some of the nobler, finer elements were inherent; and I felt warned to proceed in my dealings with him with tenderness and all the tact I possessed. Secretly I prayed the Holy Spirit to teach me how best to help him. Aloud, I said:

"Yes, Fritz, God is truly your Friend and mine. Aye, more, He is our Father, and the Author of all that gives us pleasure. In His heart is a special tenderness for each. I know Him, and you can know Him, too, if you will. Believe me He has sent me to tell you so, and bid you reach out your hand to Him. Do this—just do this simple thing with that child-like confidence in the Ever-Near-One you felt in the days of your innocence, and He will meet you more than half-way with His fatherly solicitude. He will take your hand and hold it fast as He held it then, and lead you over the rough places of the remainder of your life's journey, where you could not travel unaided, to the Home He has prepared for us all.

"You need not be amazed at the love and help of God for us, as if there was something strange and condescending in it. Is it strange for a father to love his children? Would it not be strange if he did not love and help them? So God cannot help loving and helping us. But, can two walk together except they be agreed? Reach out your hand, then, and this Other will grasp it, and guide you on to the special place He has prepared for you. The way is difficult; but what does that matter! He knows every step of it."

The old cobbler unstrapped the shoe from his knees and laid that aside also, and, using the wall as a support for his tired shoulders, looked straight at me for a moment, silent with wonder and emotion. I had the key to his heart.

Then, as one relates a story of the past as though its chief events were actually passing before him, Fritz told me of his many years of fruitless quest for the Infinite. He spoke simply, and it seemed to me intelligently, although his mind had neither the discipline, nor, as he complained, the necessary robustness of constitution for sustained thought. The solemn problems of God, of man's relation to Him, and of eternity, problems over which the strongest intellects have toiled and failed, might well appal one of slender education.

What the cobbler said, and the part I myself took in the conversation, I am trying to recollect and record as one of the chapters in my book of ministerial experience.

* * * * * * *

"I prepared myself for the search for God," Fritz began, "by first recognizing the reality of my own existence as a thinking being, a being moreover with power over my own acts, and by accepting the certainty that I did not make myself.

"I assume," he went on, "that I shall some day die, for I feel myself changing daily. I have seen my father and mother die; the home of my youth once so full, is now clean swept out; my wife, bless her! and our three sweet children are gone, and I am alone. I, too, must go at last. All must return to dust. 'We come with anguish, we live in astonishment, we go with pain, and we know not the use of this coming, being, and going,' as Omar Khayyam says, and he is right.

"And so the meaning and worth and destiny of human existence is the first enigma that confronts me. Look at this candle. It illumines my room a while when lighted at night, and sometimes the puny flame whirls around, and spurts and sputters, and is blown out by a puff of wind. But generally it burns on, swayed by every changing current of air, lower and lower in the socket; then there is a moment of stillness and it flares up and expires, and both light, and that which supported it are no more. Such is our life. Whence this light of life comes, and why, as in my own case at any rate, it was ever lit at all I cannot understand. 'Why does it burn a single day or hour more?' How often have I asked myself that! for no one needs me now."

I replied that this candle had been lit from a divine flame; that he had been called into being and placed where he was for some wise purpose, maybe just to suffer a while and be a misunderstood and lonely seeker after God, so that the example of his patient endurance might serve as a beacon to guide others going through an experience similar to his own. It was not necessary to be learned, nor to do what men called great things in order to glorify our Creator. Then, I added:

"What in your simile you call extinction is in reality but a momentary period in the direction of a larger, fuller, completer brightness, which shall be hereafter. Your light, and the light of those whom here you loved and have lost for awhile, shall unite and mingle together again in that dawn of more than mortal day. Yea, more. There will be people busy and troubled here when you are called hence, in whom the glow of your good words, and good actions, will live again. So the burning of the candle of a good man is well worth while; it sheds its rays in two worlds."

Some tender memory of by-gone days appeared to struggle in his mind, and his lips quivered; but no sound came from them in reply. Presently he mastered his feelings and was about to continue, when a clatter was heard at the door. A boy and his two sisters, younger than himself, entered, noisily laughing, and trying to breathe warmth and circulation into their ice-cold fingers; for it was a bitter December day, such as portends a winter storm.

"Good morning, Uncle Fritz," they greeted him. It was customary for the village children to address the shoemaker by this title of familiar respect. "Will you please let us have our father's boots, if the patching is done?" Then observing the presence of the parish priest, they all shyly made their courtesies to me.

The cobbler patted the boy's head kindly as he received his offered coin in payment for the mending, and handing him the boots, referred playfully to the little girls' rosy cheeks and reddened noses.

"Happy, unreasoning creatures!" he said, musingly, as the mirthful little people scampered out into the cold again. "What do they care for the riddles that puzzle older heads! What have they experienced of this dark world with its griefs and graves!"

Then to me: "I don't know why I am unpacking my pessimism on you, sir; for no doubt your shoulders are already weighted with many peoples' cares."

"We exist for the sake of one another, do we not?" I answered, looking at him compassionately. "Besides, the putting into words the inward distress you feel will numb the pain, even though my counsel be inadequate to its removal. Let me share your burden. Tell me everything."

Fritz seemed ill at ease now. But soon his reserve began to gradually yield, and, resuming his seat upon the work-bench, after a few moments of reflection, he unfolded further his spiritual doubts and difficulties.

[*To be Continued.*]

"BUT ONE RECEIVETH THE PRIZE."

In the heavenly as in the temporal race
"But one receiveth the prize;"
No others could win though straining each nerve
But that One who now reigns in the skies.

That One is the Saviour, God's only dear Son
Who came to this earth from above,
Enduring the cross, despising the shame,
Full of pity and infinite love.

"Forgetting those glories He left far behind,"
He pressed toward the mark for the prize,
He "kept under the body" nor let it obscure
The Vision of God from His eyes.

"O my God, I came down from My home far above
With delight to accomplish Thy Will,
That all who believe may be rescued from death
And appear on Thy Heavenly Hill."

Of all who e'er ran in that heavenly race,
Not one could receive the reward,
False steps they all made and God's rules they transgressed
Till the coming of Jesus our Lord.

The Prize that He sought was Eternity's Life
To be given to all who believe:
'Twas not for Himself but for us that He strove,
That we His great prize might receive.

Ascending on high, He claimed His reward,
And thus He gave gifts unto men,
He gave them His Spirit to fight against sin,
And restored to them Life once again.

And now He bids all who would claim His great Prize:
"So run, that ye may obtain:
Obtain your own share of the gift I have won,
For none can e'er win it again!

"Yet none shall obtain it but those who have run,
Who follow the steps I have trod,
Who wrestle with sin or who flee from its snares,
Seeking only the Vision of God."

O Saviour Divine! who Thyself hast o'ercome,
Oh grant us Thy heavenly grace,
That all who compete for, may share, the Reward,
The prize Thou hast won in the Race.

R. C. Caswall.

The Family Fireside

SPACE.

Space is that vast infinity of reach
That knows no up, no down; no left, no right;
No north, no south, in its great one—complete.

Space is a mass of points, of which alike
Each is the center of the universe;
For, in the vast infinity of points,
Each is as near the end as other each,
And each as far.

Though infinite the whole,
Its parts are finite; and with seeming ease
Man half-way apprehends the distance vast
That fancy skims in her stupendous leaps
From Sirius to Polaris in our north,
From Vega to Orion's belt, and on
Down to the distant, blazing Southern Cross,—
From star to star, on through the Milky Way.

Space is the all of alls, the one of ones;
Within its depths are heaven, and earth, and hell;
The worlds of living, and the worlds of dead;
Men, devils, angels, and departed souls,—
And e'en the throne of the Almighty God.

Space is a yawning, spherical abyss
In which a man might fall with lightning's speed
Forever times forever, nor even then
Be one inch nearer to the fancied brink
That bounds the realms of nowhere and of naught.

Within its giddy depths the myriad stars—
Huge, blazing balls of unconsuming fire
Hanging in emptiness—in graceful curves
Roll on, with its attendant planets each,
Keeping at bay the black intense of space,
And pouring light and life through countless worlds.

But when the mind of man ambitious peers
Out into deeper space where worlds unseen,
Unknown, majestic whirl,—each safely led
By a protecting Hand, each playing well its part
In the great purpose of the universe;

When here man's feeble eye
Some awful comet in its endless curve pursues,—
It sudden stops, and turns amazed away
Before the miracles of time and space,
Of matter and of motion.

And Adam, seeking wisdom, hides again;
Seeing the shadow of the living God,
Hearing a voice divine amid the stars,—
God walking in His garden, as of old.

GEORGE H. MURPHY.

A PICNIC CLUB.

By L. E. Chittenden.

IT BEGAN from a young woman's observation that she did not know how to go to work to find interesting things out of doors. After reading Ernest Thompson-Seton, and other delightful nature things, she was at once fired by a desire to get intimately acquainted with nature's family, but she did not know exactly how to do it.

So about ten of us formed the picnic club, and during vacation we were to go once a week to the woods, on a hunt for beautiful things of all kinds.

In order to make the competition keen, it was decided to take the leadership in turn: the leader deciding on the object of study for the week, time of meeting, menu—for we never omitted the luncheon in the open air—assigning to the different members the article she wished them to supply.

The luncheon, of salad, sandwiches, salted nuts, cake, and fruit, generally included coffee or cocoa, which was made over an alcohol lamp.

We began with a sunrise picnic, and got up at four o'clock; and went out into the great sleeping world with much the same feeling of awe that one has when entering a great Cathedral. Our voices were hushed, as the wonderful color streamers brought a burst of song from the birds, and then came the sun. It was such a fine time and way to study the birds, and we counted twenty different kinds while we ate our breakfast, scattering the crumbs liberally for our orchestra.

That morning our hostess supplied us with scratch paper and pencils and bade us write verses on the morning. She afterwards collected and read them, and gave a picture of Robert Browning for the one she liked best. They were all unsigned, of course; and the one whose metre was faulty received a little book on verse.

One day we were allowed to bring guests, and that day we all took part in the proceedings and had a slightly more elaborate luncheon served in a near-by park.

After luncheon we had puzzles and games, and a little talk on wild flowers by a man who had studied them all his life.

We took out scratch pads and twenty lead pencils for our games.

The young woman in charge of things that day, passed leaves from the scratch pads around, with a pencil for each, and the play began with the bird puzzle. The hostess read the story, and when she read a number instead of a word, we wrote opposite that number on our pads, the name of the bird. Then she read the story again correctly, and we checked off the ones that were wrong and counted up the right. Two little home-made prizes were given for this.

This was the puzzle:

Will thought it would be a fine [1] [2] hens' nests and melon patches. But his sister [3] caught him at it. He tried to lay it on the [4].

"You must think I am a [5] to think such a creature would try to steal melons!" said his sister.

Will tried [6] a tune to show he was unconcerned, but as he [7]-d his neck around, he beheld his father coming towards them. Will turned [8] and tried to tear his [9] tresses, but they were too short.

"Don't tell father," he begged, "and I will give you my golden [10] Grandmother gave me."

"Will you promise not to [11] over me when you beat me running?" said his sister.

"Yes," said Will, trying to [12] his fear, "and I will never do such a silly thing again."

As his father came nearer, looking very sober, Will began to [13] for he was afraid his father would [14]. But his father went by without seeing them.

"What a [15] I was to promise so much," said Will.

"You were a [16]," said his sister, laughing. "But never mind, I won't take it if you will be good."

"I will," he promised.

Answers.—1, Lark; 2, Robin; 3, Phoebe; 4, Cat; 5, Goose; 6, Humming; 7, Crane; 8, Red; 9, Raven; 10, Eagle; 11, Crow; 12, Swallow; 13, Quail; 14, Whip-poor-Will; 15, Jay; 16, Duck.

Then she distributed cards with leaves pasted on them, from the trees that grew in that locality—trees that we had known all our lives, but when we had instantly to identify them, through the leaves, it was hard work, let me tell you, for we had not yet learned to use our eyes understandingly.

The prizes for this were, first, a copy of "Woodman, Spare That Tree," and the consolation prize, a pair of huge spectacles.

Then we had this flower puzzle. One prize was given for this—a pot of ferns, that we had potted ourselves:

One afternoon Belle, who had been lying down, [1] and opened her window and looked out. Someone was waiting for her near the sun-dial, so she walked out to meet [2].

What was her surprise though, to have [3] to meet her before she had reached the dial. Her face grew [4], for these two were deadly rivals for her hand.

"I have a little sewing I would like you to do for me," said Admirer the First, coming to meet her. "Will you let me attend you to the house, and will you fasten on these [5]?"

"I wish to stay," said admirer [2] firmly, "until [6]."

"It's nearly that time now," said [1] glancing at the dial.

"What I wish to know," said [2], leading her aside, "is whether there is any truth in the report that you are to marry neither of us, because we are too poor, and that you must [7]?"

"You promised to be [8]," said [1], bitterly.

"Oh, don't!" cried Belle, greatly distressed, her face now [9]. "I am sure I like you both—I hardly know which one the better. But why won't you go away—one of you—anyway, and let me alone? There are so many other girls. There are [10] and [11] and [12]."

Just then there stalked into the garden with terrible roars a [13]. Belle screamed and ran; and with her fleet foot and red dress, she looked a veritable [14].

[2] fell prone in the pathway at this sight and lay there trembling, but [1] snatched a [15] and laid it sharply over the beast's back. So it ran away, for it really was not so fierce as you might imagine.

"You are quite safe," said Belle, coming up laughing at the sight of the prostrate figure, though a few moments before she had been

a [16]. "And goodby, also, for I must go in and [1] will go with me, for I have made up my mind."

[1] promptly seized her in his arms and kissed her on her [17].

There was a bird, beloved of poets, sitting in a tree near by, apparently asleep.

"[18]," cried the happy lover, "and sing thy sweetest song while I go in search of [19] to marry us."

So the poor fellow lying in the pathway arose with a [20], and went off to an Indian camp, where he tried to find [21] by smoking with the chief an [22].

But he thought much on the fickleness of [23], for Belle's birthday was May 1st.

Answers.—1, Rose; 2, Sweet William; 3, Johnny Jump Up; 4, Pink; 5, Bachelor's Buttons; 6, Four O'Clock; 7, Mary Gold; 8, Forget-me-not; 9, Carnation; 10, Lily; 11, Violet; 12, Marguerite (or Daisy); 13, Dandy Lion; 14, Scarlet Runner; 15, Golden Rod; 16, Blue Bell; 17, Tulips; 18, Wake Robin; 19, Jack in the Pulpit; 20, Bleeding Heart; 21, Heart's ease; 22, Indian Pipe; 23, Spring Beauties.

We all enjoyed looking through a microscope that one of the visitors had brought, at moss, and insects' wings, stings, and many other curious things. All the guests begged to come again. Said one:

"This is the only picnic I ever went to where I was not bored."

There was no time for being bored, for we were not idle a single minute.

THE CHARMED LIFE.

By the Rev. Chester Wood.

OF COURSE you are not superstitious, you do not believe the old stories of the charmed life of this or that hero, or heroine, of ancient romance and poetry! And yet, down in your secret thought, you know that you would like, very well indeed, to have some such wonder-working charm, a ring, a shield, an amulet of some kind, which would be a certain protection to you from trouble and danger.

Why do you suppose these stories of such things ever came to be written? From whence did they arise, and what caused a belief in the existence of these mysterious charms which exercised such a wonderful power over the lives of those who possessed them?

I will tell you. It was because they met a need, answered a longing of the human heart. Because there is a germ of truth in every superstition.

Do not so quickly and entirely cast aside these "old superstitions" as you call them.

Do you know the meaning of that word, "superstition"? the old root-words from which it was derived?

Well, they meant this: "I stand above." To-day we use the word in the sense that we stand above those old stories and, in a way, look down upon them, if not rather contemptuously, then rather condescendingly and pityingly.

But let us remember that first meaning of the word superstition, "I stand above."

And so with the word "charm," which is from a word meaning to chant, to sing, or a song. And amulet means something to wear, on which a charm, or words from a song were written.

So these charms are really what to-day we would call "passwords." You know in times of war when men have the password or countersign that they are safe to come and go; if not, they are treated as spies and often put to death. So you see this is one of the latest remains of the old mysterious charms used to give one safety.

I said there was a germ of truth in every superstition. Do you see the truth in that called "a charmed life"? For there ever have been charmed lives on the earth, and there are such now, perhaps among your friends.

Don't smile in unbelief when I tell you that you can have such a charmed life; that you can to-day have for yourself such a wonder-working thing, a charm—some word, or words, of a song—there are many forms, but they all tell the same secret, and you can wear them written on something and really have a charmed life. You know these words are not like ordinary words as we use them, but when we use them properly they have a wonderful and mysterious power. These words may be called "act-words." They can turn darkness into life: strength into weakness: trouble into joy: poverty into riches.

Just think what it means to have this power to-day in the world, and by the working of the charm to so change all.

Of course you must do your part: you must, first of all, say the words of the charm, that part of a song, and then you must firmly believe them to be true.

Now this charm which I will tell you has made many lives glorious. It has carried persons through the most terrible dangers of sea and land, of fire and sword and teeth of wild beasts. I will give it to you in one word: "Ithiel." You must say the word and believe it and act it.

What does it mean? It means "God with me." Now to more fully understand that, you must read and re-read the 14th chapter of the Holy Gospel according to St. John, until it is really written in your heart and really becomes an amulet, a wonderful charm for your whole life.

Then you will come to see the true meaning of these old legends which is, that the human heart is ever looking and longing for something stronger and surer than itself: for that which I told you the word superstition meant—"I stand above."

"Ithiel," God with me: "for He who watching over Israel, slumbers not nor sleeps," He has given you the charm. He has written the song in your hearts. Only listen for it; only believe it, and you will have "the charmed life."

RECIPES FOR CARE OF THE TEETH.

By S. H.

There are so many of the lotions and preparations purchased for the teeth by boys and girls without a knowledge of their suitability. Young persons especially need to be careful as to the care of their teeth, as life-long suffering is often caused by such carelessness. An excellent, simple dentifrice, told me by my dentist, who has been for many years the president of the dental association in our state, consists of a mixture of equal parts of pulverized charcoal and powdered borax, scented with a few drops of oil of cloves. Then another preparation was of borax and powdered orris-root. This will not only cleanse the teeth and mouth chemically, but will correct any acidity of stomach and purify and sweeten the breath. He advised us to be very particular about the tooth mugs, to disinfect them daily with a solution of powdered borax, as it was our best purifier and disinfectant. Teach the children in the home to brush and care for their teeth morning and night.

HOUSEHOLD HINTS.

The fumes of a brimstone match will remove berry stains from a book, paper, or engraving.

When acid of any kind gets on clothing, ammonia will kill it. Apply chloroform to restore the color.

If poisoned by ivy, bathe the affected part freely three times a day with sweet spirits of niter.

The hands may be kept from perspiring by powdering them with finely pulverized starch, perfumed with orris root or sandalwood powder.

If lace is narrow wind it tightly around a bottle and pin it on, wet it thoroughly with alcohol and let remain until perfectly dry. It will be like new.

Delicate colored silks should never be laid away in white paper, as the chloride of lime used in bleaching the paper often draws out the color.

Wicks that are kept turned below the upper edge of the wick tube when the lamp is not lighted will not draw up the oil and allow it to run over the outside of the lamp.

They say if you burn a piece of gum camphor about one-third the size of an egg over a candle, being careful that it does not ignite, that the smoke will fill the room and expel all mosquitoes.

Bits of soap which are too small to be used should be carefully laid aside for laundry days, when they can be melted up to add to the wash boiler, instead of scraping up a new bar of soap.

A magic preparation for keeping frizzes "in" is found in mixing equal parts of glycerine and rose water and anointing the hair freely with it before curling, or an equally good mixture is made of perfumed olive oil with beeswax dissolved therein.

To take coal oil out of carpet, saturate with benzine and then rub dry with a clean white cloth. If the first application does not take it out, go through the same process until it is out. As benzine is very explosive, be careful and not have a light in the room, nor a hot stove.

Always wash baby's mouth and gums every morning with water in which you have put a pinch of borax. It keeps the mouth fresh and sweet and prevents that uncomfortable affliction, a sore mouth, with which so many poor babies are troubled when their mouths are not kept perfectly clean.

A very simple method of inducing sleep in cases of persistent insomnia, and one that has succeeded where many drugs have failed, is simply to administer a moderate amount of warm liquid food before the patient goes to bed. This diverts the blood from the brain to the abdominal organs and takes away the cerebral excitement that precludes sleep.

The Living Church.

RATES FOR DISPLAYED ADVERTISING.

Three columns to page. Length of column, 160 lines. Width, 2⅝ inches. 14 agate lines to the inch.

Display rates: Rate per agate line, 20 cts. On contract, 26 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Address all communications relating to this department to Mr. C. A. Goodwin, Advertising Manager, 153 La Salle St., Chicago.

CLASSIFIED ADVERTISEMENTS.

Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cents per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

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Aug. 31—Fourteenth Sunday after Trinity.
Sept. 5—Friday. Fast.
" 7—Fifteenth Sunday after Trinity.
" 12—Friday. Fast.
" 14—Sixteenth Sunday after Trinity.
" 17—Wednesday. Ember Day. Fast.
" 19—Friday. Ember Day. Fast.
" 20—Saturday. Ember Day. Fast.
" 21—St. Matthew, Evangelist. Seventeenth Sunday after Trinity.
" 26—Friday. Fast.
" 28—Eighteenth Sunday after Trinity.
" 29—Monday. St. Michael and All Angels.

Personal Mention.

The address of the Rev. Theodore Babcock, D.D., Dean of St. Andrew's Divinity School, on and after Sept. 1 is changed from 109 Waverly Ave. to 410 Irving Ave., Syracuse, N. Y.

The Rev. Archibald Beatty, D.D., after a rectorship of nine and a half years, has resigned St. Matthew's Church, Newton, Kansas, and has accepted the chaplaincy of the College of the Sisters of Bethany. He will reside at the Kansas Theological School, and his address will be 822 Topeka Ave., Topeka, Kansas.

The Rev. George R. Bishop has resigned his work at Great Bend, Pa., to become rector of Renovo, Pa., Diocese of Central Pennsylvania.

The Rev. Edward S. Doan, rector of the Church of the Good Shepherd, Cleveland, Ohio, for the past three years, has resigned his charge to give his whole time to the colored work in Cleveland, commencing with the second Sunday in September. Address 38 Beechwood St.

The Rev. Charles Fiske has resigned the rectorship of the Church of the Transfiguration, West Philadelphia, to accept that of St. John's Church, Somerville, N. J. The Rev. H. B. Wright resigns at Somerville to become rector at St. Asaph's, Bala, in succession to the Rev. C. S. Olmsted, D.D., now Bishop of Colorado.

The Rev. R. M. Hardman has been transferred from McCook, Neb., to Sheridan, Wyo., in the District of Laramie, taking charge of St. Peter's Church, Sept. 1st.

The Rev. Wm. H. Hawken is now rector of St. Mary's Church, Napa, Calif., District of Sacramento.

The address of the Rev. Byron Holley, rector of Grace Church, New Orleans, La., is changed from 1413 Third St. to 2403 Canal St., New Orleans, La.

The Rev. David Howard, rector of Trappe, has accepted a call to St. Peter's Church, Salisbury, Md.

The Rev. Joseph Hutcheson, who has been temporarily in charge of St. Mark's Church, Warren, R. I., has been called to the rectorship of that parish.

The address of the Rev. Rogers Israel, D.D., rector of St. Luke's parish, Scranton, Pa., is changed from Eaglesmere, Pa., to Alexandria Bay, N. Y., until Sept. 15.

The Rev. W. H. Knowlton has resigned his charge at Estherville, Iowa.

The Rev. Charles Smith Lewis enters upon the rectorship of St. John's Church, Lafayette, Ind., on the first Sunday in September. Address, 636 Ferry St.

The address of the Rev. C. S. Linsley is changed from Sonora to San Luis Obispo, Calif.

The Rev. Franklin S. Moore has resigned St. Clement's Church, Brooklyn, N. Y., and accepted St. Mary's, Mott Haven, N. Y. His address after Sept. 1st will be 338 Alexander Ave., New York City.

The Rev. Edgar Gardner Murphy will officiate at the Church of the Holy Trinity, Brooklyn, during the month of September. Mr. Murphy is the Executive Secretary of the Southern Education Board. He will not resume parish work but will continue his connection with that organization. His address until September 5th will be The Ardmore Inn, Manomet, Mass.

The Rev. E. B. Taylor of Westminster, Md., sailed for England, Aug. 23d, to be absent till the last of September. His address is care B. F. Stevens and Brown, Charing Cross, London.

The Rev. W. H. van Allen, rector of Grace Church, Elmira, N. Y., is in charge, during August, of St. John's Church, Duxbury, Mass.

The Rev. William Venables, assistant at Christ Church, Sausalito, Cal., has been called to become assistant at St. Paul's Church, San Francisco.

The address of the Rev. Peter Wager is 1013 McLemore Ave., Memphis, Tenn.

DIED.

Clapp.—Suddenly, on Aug. 13, 1902, Lorenzo Russell Clapp, of Hempstead, N. Y.

Stockett.—Entered into rest, at his home, Pottsville, Pa., Aug. 3d, 1902, Thomas Richard Stockett, Sr., father of the Revs. Martin S. and Norman Stockett, aged 72 years.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee, our God, and in perfect charity with the world."

Underhill.—At Oyster Bay, on Monday, August 11th, Mary V. Gage, wife of Townsend Underhill, and daughter of the late Henry N. Gage.

WANTED.

Positions Offered.

WANTED.—A Churchwoman of refinement and education—College graduate preferred—to teach Latin, Mathematics, and the Sciences. Boarding School experience requisite. Address B. F. C., P. O. Box 1592, Philadelphia, Pa.

TEACHER—For Colored Girls' Industrial School. Usual Grammar School subjects. Archdeacon Batty, Hoffman Hall, Nashville, Tenn.

Positions Wanted.

CHOIRMASTER AND ORGANIST, by a young man of twenty-five. Competent, popular, and Church worker. Excellent references. At liberty after October 1st. Address Illinois, care The Living Church, Milwaukee.

POSITION WANTED by lady as companion or housekeeper. Willing to assist children, and sewing. Address Miss Cranford, Pendleton, S. C.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMASTERS, in training the *Boy Voice*. Address G. Edward Stubbs, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

INFORMATION BUREAU.

As there are frequent inquiries addressed to The Living Church with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "Information Bureau," The Living Church, 153 La Salle St., Chicago."

MISCELLANEOUS.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to Francis A. Lewis, Accounting Warden, 512 Walnut Street.

APPEALS.

Selma, Ala., July 22, 1902.

The mission of All Angels, Selma, Ala., is a most important work among the factory people of this place, to which the Bishop has recently appointed me as priest in charge. It has grown and prospered beyond all anticipation. A Day Nursery and School, also a Night School, are in operation, under the direction of the Community of All Angels, of which Mother Mary Margaret is the Superior.

There is a record of over a hundred Baptisms, and a Confirmation class of fourteen, during the past year.

Financial help is needed. Any offerings made to Mother Mary Margaret will be gratefully received and acknowledged.

Charles R. Hodge,
Priest in Charge.

I heartily endorse the above.

R. W. Barnwell,
Bishop of Alabama.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BOOKS RECEIVED.

THE YOUNG CHURCHMAN CO. Milwaukee.

Catholic Principles, As Illustrated in the Doctrine, History, and Organization of the American Catholic Church in the United States, commonly called the Protestant Episcopal Church. By the Rev. Frank N. Westcott. $1.25 net.

Urbs Beata. A Vision of the Perfect Life. By Herbert Cushing Tolman, Ph.D., D.D., Professor of the Greek Language and Literature, Vanderbilt University. With a Commendatory by the Bishop of Milwaukee. 75 cents net.

Catholicity in Its Relationship to Protestantism and Romanism. Being Six Conferences delivered at Newark, N. J., at the request

of Leading Laymen of that City. By the Rev. F. C. Ewer, S.T.D. 75 cents net.

The Operation of the Holy Spirit. Delivered at Newark, N. J., by the Rev. F. C. Ewer, S.T.D. 50 cents net.

The Truth of Christianity. Being an Examination of the more important Arguments for and against Believing in that Religion. Compiled from various Sources, by Major W. H. Turton, Royal Engineers. $1.25 net.

ZIMMERMAN'S. 156 Fifth Ave., New York.

But the Saddest of All Is the Loving. By Mary H. Ewer. Price, 50 cts.

LOTHROP PUBLISHING CO. Boston.

Chanticleer. A Pastoral Romance. By Violette Hall. Illustrated by W. Granville Smith.

GINN & CO. Boston.

Toward the Rising Sun. Sketches of Life in Eastern Lands. Fourth Vol., *Youth's Companion* Series.

Cyr's Advanced First Reader. By Ellen M. Cyr. Art Series.

L. C. PAGE & CO. Boston. [Through Des Forges & Co., Milwaukee.]

Abroad with the Jimmies. By Lilian Bell, author of *The Love Affairs of an Old Maid, The Expatriates,* etc. Price, $1.50.

The Kindred of the Wild. A Book of Animal Life. By Charles G. D. Roberts, author of *The Heart of the Ancient Wood, A Sister to Evangeline, Poems,* etc. With many Illustrations by Charles Livingston Bull. Price, $2.00.

FUNK & WAGNALLS CO. New York.

The Concise Standard Dictionary of the English Language. Abridged from the Funk & Wagnalls Standard Dictionary of the English Language by James C. Fernald, Editor of *The Office Standard Dictionary, The Comprehensive Standard Dictionary, English Synonyms, Autonyms and Prepositions,* etc. Price, 60 cts.

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The Church at Work

MISSIONARY COUNCIL.

A SLIGHT CHANGE has been found necessary in the programme of the Missionary Council, as recently published in these columns. The public meeting originally arranged for the first evening of the Council, Tuesday, Oct. 21, will be held instead on the last evening, Thursday, Oct. 23, in the Philadelphia Academy of Music. The local committee of arrangements plans to make the occasion a notable one, with a representative audience from all over the country, and it is expected that the large auditorium, seating nearly four thousand people, will be completely filled. Mr. George C. Thomas, the Treasurer of the Domestic and Foreign Missionary Society, will preside, and addresses will be made by laymen of national reputation in answer to the question: "What Business has a Business Man with Missions?"

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Reredos at Sharon.

A MEMORIAL reredos, in oak, has recently been added to the chancel of St. John's, Sharon (the Rev. Dr. Mallett, rector). In treatment it is a composition of three gables, the large central gable acting as a background to the altar cross and vases. It has been tastefully enriched by the introduction of appropriate symbolism in gold, the effect being most Churchly. The combination of gold with wood follows the more recent work in England, which was based on the early Italian work of the Renaissance. The reredos being kept in style architecturally with the existing work forms a harmonious whole, and reflects much credit on the designers, the Messrs. Lamb of New York. The memorial commemorates the brief but successful rectorship of a former priest, the brass plate bearing the following inscription:

To the Glory of God, and in Loving Memory of
EDWARD HAMILTON PARNELL, *Priest,*
and
FLORENCE MAY PARNELL, *his wife.*
1896. 1901.

The cost of the memorial was $500; this amount being furnished by St. John's Guild.

ST. JOHN'S MEMORIAL CHURCH, SHARON, PA.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

New Church at Murphy.

BISHOP HORNER opened the new church at Murphy on Sunday, Aug. 17, with special services of dedication. The mission is in charge of the Rev. M. G. Ledford of Asheville.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

Constableville—Sangerfield.

THE CURE of Constableville and Port Leyden, since the death of the rector, the Rev. Dr. Murray, in the early summer, has been under the care of the Rev. Robert Fletcher, who is spending the season in the former place. Mr. Fletcher was the rector more than thirty years ago. But one service has been held in Trinity mission, Greig, which is a part of the cure. This was on a week-day evening, and was conducted by the Rev. William E. Hooker, also a former rector.

THE TOWN of Sangerfield has formed, as in towns generally in Oneida County, an "Old Home Week." The week ending Aug. 23 was thus opened. The parish church for the township is Grace Church, Waterville, of which the Rev. James K. Parker, also the Secretary of the Diocese, has been for some years the honored rector.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

New Church for Holy Trinity—Negro Exposition—Improvements at Epiphany—Notes.

HOLY TRINITY congregation, which lost by fire their mission building in March last, have commenced to rebuild on their former site, Union Ave., near 47th Street. The new building will be of brick, cruciform in shape, with basement for Sunday School and parish purposes. The main floor will have a seating capacity of 145 in the nave and of 25 in the choir. There are funds on hand to complete the outside but not to furnish the main room, as the officers of the mission are both unable and unwilling to increase an indebtedness of $1,200. While the contracts call for the completion of the work by Oct. 1st, that portion of the structure may therefore not be used until after Easter. By that time, this congregation of working people of the Stock Yards, who have given over $600 toward rebuilding, hope to be able to purchase necessary Church furnishings. The present outlay calls for about $4,500. The architect is Mr. John Sutcliffe of Chicago.

IN THE Negro Exposition now open at the First Regiment Armory in Chicago, in which the work and progress of the Negro race is shown, there is an exhibit of St. Augustine's College, our Church school in North Carolina, which will be of special interest to Churchmen. The noble work of that excellent institution is there shown.

EXTENSIVE improvements are proposed at the Epiphany (Rev. John Henry Hopkins, rector), for which the rector asks contributions of from $4,500 to $5,000, and will take a special offering on the second Sunday in October. These include principally a heating and ventilating system to replace the worn-out furnaces, and also carpets and wall paper for guild room and parish house. These needs were suggested by the rector at a parish meeting, and the vestry afterward indorsed the attempt to meet them and ap-

pointed a special committee on ways and means.

Reports tell of the satisfactory character of summer congregations, especially at the nine o'clock daily morning service. The rector says:

"The service records of June and July have been quite satisfactory, though there are some of our people who are spending the summer in the city and are rarely, if ever, coming to church. Of course they are neglecting their 'duty towards God,' part of which is 'to worship Him,' and they are depriving the rest of us of the encouragement of their presence and coöperation, besides depriving unknown numbers of others of the benefits which always accrue to the race from the public intercessions of earnest Christians. We always wonder if people who drowse or fritter away the inestimable hours of public worship have even the faintest conception of the serious negligence therein involved. No one can ever pretend that the average character of our American life is attuned to a very lofty pitch, or in spite of all our chattering and banter, to a very happy song."

The Church of Our Saviour (the Rev. J. H. Edwards, rector), has been renovated throughout this summer, including the chapel and guild rooms.

The Rev. T. A. Snively, who is recuperating from his recent illness at Saranac Lake, New York, will not return until September 10th. The Rev. Carl Moller of La Crosse, Wis., has been taking the services at St. Chrysostom's during the past few weeks.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Death of Rev. W. H. Roberts and of Henry Couch.

The Rev Warren Hastings Roberts, a retired priest of this Diocese, died at his home in Kingville, Ohio, on the Tenth Sunday after Trinity.

Mr. Roberts' last parish was St. Andrew's, Northford, in the Archdeaconry of New Haven. After long service in the Church, he was compelled by ill health to retire from active work six years ago. He leaves an honorable record. May he rest in peace!

Mr. Henry Couch, who died last month in the town of Washington, was for several years organist of St. John's Church. He was a native of Redding, and when a young man, was moved to secure an organ for Christ Church. The vestry finally agreed on the condition that he would fit himself to act as organist; and it was accomplished. More than fifty years ago, he set out to build for himself a pipe organ. Though he had seen only the organ in the parish church, he still persevered. The task occupied his leisure time for some years. The instrument is preserved in the family to-day. It is nine feet in height, with 14 stops, and is said to be of fine tone.

Mr. Couch had attained the age of 88 years.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Bridgeville—Seaford—Bishopstead.

Service was held in the beautiful chapel of St. Mary's, Bridgeville, on Sunday afternoon, Aug. 17th, by the Rev. W. Du Hamel of the Diocese of Indianapolis. The few Church people that live in and about the town would soon make a strong parish there, if regular services could be had. The rather unusual sight of a faithful woman taking up the offerings because there was not *one man* present, was one of the many indications of the great need of a missionary to be sent there at once.

Sad indeed is the condition of the old historic Church of St. Luke's, Seaford, standing, as it does, in the midst of a flourishing and prosperous town. For many months no services—not even a Sunday School kept up. What a few years ago was a church well filled every Sunday, now a closed church and rectory—a silent rebuke surely to the present generation. It is earnestly hoped that some earnest worker will enter this neglected field and once more it will "blossom as the rose."

Active and aggressive missionary work is carried on in Wilmington by the Bishop in the beautiful little chapel of the Good Shepherd which is connected with the Bishop's library by a narrow hall. In this chapel at "Bishopstead" are held, besides the usual daily services including the Holy Eucharist when the Bishop is at home, Baptisms, Marriages, and Confirmations, one Sacrament immediately following the others when necessary, as has been the case three times within the past month. In two of these instances, one of each of the bridal couples was confirmed immediately before the marriage service, and in the other instance, the bride, who had been brought up a Baptist, was baptized immediately before the marriage. A box of white veils, made by the late Mrs. Coleman, is always kept ready for use, for no woman goes into the chapel with uncovered head.

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HONOLULU.

H. B. Restarick, Miss. Bp.

Arrival of the Bishop.

Bishop Restarick arrived in Honolulu on Friday, August 8th. A special launch brought representatives of the Cathedral into the bay to greet him, and another tug bearing the pennant of the Elks carried representatives of that order. Larger delegations of Church people and others awaited him on shore, and the greetings from all, accompanied by lavish floral offerings, were most cordial. Accompanying the Bishop were Mrs. Restarick and the three children, Misses Constance and Margaret and Master Arthur; Mr. and Mrs. F. F. Fyler, Mr. Fyler having been for ten years clerk at St. Paul's priory at San Diego and recently secretary to the Bishop; the Rev. Arthur Evans, rector of the Church of the Ascension at Los Angeles, who with his wife comes for a month's stay; Deaconess Drant and Mrs. L. F. Folson, Miss Charlotte Taggart, and Miss Evelyn Wile, who will work in the priory at Honolulu.

Bishop Restarick was taken to the Cathedral by the clergy and looked over the ground, and the ladies at once inspected their future scene of labor. Later the Bishop was taken to drive and had a good look at the city. He expressed himself as greatly pleased. He said that after years spent in San Diego he was prepared for some tropical beauty but he had found the city even more beautiful than he had expected. He said he had been in touch with the Churchmen here and had received the most cordial welcome. He could not speak of the future, as the problems would be taken up as they were presented. He intimated that he would serve as the rector at the Cathedral for the present, at least. The deaconess who comes with him will be employed in visiting and teaching. The Bishop expressed his hope that there would be good work done for the Church, and that everything would continue entirely harmonious in the future.

Large congregations greeted the Bishop on Sunday, at the Cathedral. He celebrated at 7 o'clock, the service being full choral, Canon Ault serving as epistoler, Canon Mackintosh as gospeller, and Canon Kitcat also assisting. In the congregation, as a member of it, was ex-Queen Liliuokalani. There was a service for natives at 9:45, at which Bishop Restarick made an address, translated into the native dialect by Solomon Meheula, a member of the choir.

The high celebration was at 11 o'clock, and the Bishop preached from the text (Gal. vi. 14) "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." It was a noble plea for consecration and for sacrifice. "Eternal life," said the Bishop," is found by the cross. In the parish church which I left, the central east window is a beautiful representation of the Crucifixion. As I knelt before it to be

consecrated your Bishop, my heart was oppressed by the thought of all that my consecration meant. I raised my eyes to look to heaven for help. There before me was my crucified Lord. My eye fell upon His hands uplifted to bless and I noticed the three fingers of the right hand were by the artist raised to convey the idea of His blessing those who were at the foot of the cross. I seemed to hear, then, those words, 'He lanakila ma ke kea.' Victory by the cross. 'Be thou faithful unto death and I will give thee a crown of life.' Yes, that is the crown, life here, rich, free, full life here and now, and life, life more free, more full—life glorious with the great victory—when this world sinks away beneath us."

In the evening the Bishop preached at St. Clement's (Rev. John Usborne, rector), where again he was greeted by a large congregation.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

The death of the Rev. Walter H. Marriott occurred on Aug. 2nd, instead of 22nd, as stated by a misprint in last week's issue of The Living Church.

MAINE.

Robt. Codman, D.D., Bishop.

New Organ at Fort Fairfield—Missionary—Limestone.

A new pipe organ, built by Mr. H. C. Harrison, Portland, Me., was used for the first time in St. Paul's Church, Fort Fairfield, on Sunday morning, Aug. 17th. The organ is built into a specially prepared chamber on the northeast side of the chancel. It contains 567 pipes and is an instrument of great sweetness of tone and beauty.

The fall meetings of the Board of Missions will be held at Bar Harbor on September 9th and 10th. At the close of its session the clergy present will go to Millinocket, "the Magic City" of northern Maine, for the consecration of a church recently built in that town.

The revived work in Limestone continues to show a pleasing growth. The church is as a rule filled at every service. At a recent service *seven* were baptized. A large class awaits the Bishop's autumn visitation, to receive the Sacrament of Confirmation.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Improvements at Oconomowoc—Delavan.

Improvements are contemplated in the structure of Zion Church, Oconomowoc (Rev. D. C. Garrett, rector), including especially a crypt guild room to be created under the Church building. Some $800 was raised for the purpose at a lawn fête held last week, in which many of the summer visitors took part.

The choir of the Church of the Epiphany, Chicago, were recently in camp for a week on Delavan Lake. On the intervening Sunday they rendered a choral service at Christ Church, Delavan, which the members of the choir of St. Luke's, Evanston, who were encamped at Lake Lawn, attended in a body, and a large congregation was present.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Minneapolis Notes—Church Extension.

George W. Chilson of St. Peter's Chapter of the Brotherhood of St. Andrew, Detroit, Michigan, en route to Alaska, spent Saturday, Aug. 16th, and two following days between Minneapolis and St. Paul. He spoke at the Sunday Morning service at St. Paul's, St. Paul, and addressed St. John's Sunday School, Lake Harriet, and the congregation at the service following, upon the missionary work upon which he is about to enter in the far-off, frozen North. When Bishop Rowe was in Detroit during his recent visit in the States, he asked for men to volunteer for work in Alaska, and Mr. Chilson responded, offering himself for that difficult field. He is a candidate for Holy Orders and goes to Alaska as traveling companion to Bishop Rowe, under whose supervision he will continue his studies during the three years he will remain in Alaska. He is full of zeal born of an earnest consecration to the work of his Master in whose service he has enlisted.

St. John's mission Sunday School, Lake Harriet District, which has been carried on for six years by Mr. and Mrs. Hector Baxter, summer and winter, is about to enter upon a more permanent stage in its growth. It has been felt that the interests of the work and its future demand the pastoral care of some priest to whom the community would look for pastoral care and ministrations. The Rev. Irving P. Johnson, rector of Gethsemane, has agreed to take charge after Oct. 1st, on his return from his vacation. He preached in the chapel-tent Sunday afternoon, Aug. 17th, and baptized Hector Schwerck Bruder, an infant. It is proposed to take active steps at once looking to the selection of a lot for a chapel and the erection of a building suited to the needs of this growing community.

The Rev. William Mitchell of Holy Communion, Redwood Falls, has resigned to become chaplain of the Breck School, and will remove to Wilder, Minnesota, to be in residence with the students. He will also be professor in one or two branches. The Breck School has a promising future before it and occupies the unique position of being the only school of its kind either in or out of Church influences. The fees for tuition are lower than those of any other school of like merit in the United States. Its graduates have competed successfully at all examinations for teachers with Normal graduates, reflecting much credit on the school. The students are mostly seeking their own education and paying their own way; hence they are there for work and the element of discipline, as it exists in other schools, is almost an unknown quantity.

There is considerable quiet discussion amongst Churchmen as to the desirability of organizing the lay readers of the Diocese for more aggressive work in Church Extension. It is felt that if services were more regularly held in all the mission stations, especially those of promise, by supplementing the services of the missionary by a lay reader, that growth would be more satisfactory, and that the certainty of having service every Sunday would infuse a more vigorous hope into those interested, locally, in the mission. As soon as Bishop Edsall returns from his well earned vacation, he is expected to take this

State of Ohio, City of Toledo } ss.
Lucas County. }

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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THE LANDLADY'S SON

Set Right by a Boarder.

Most people are creatures of habit. The person who thinks he cannot get along without his morning drink of coffee is pretty hard to convince unless he is treated like Mrs. Clara Hoffman of Portland, Ore., treated her landlady's son. She says, "Having suffered with stomach trouble for several years I determined to discontinue the use of coffee and try Postum Food Coffee.

"I carefully followed directions for making and the result was a beverage very pleasing to the taste. I induced my husband to give it a trial and soon noticed the improvement.

"He complained of 'heart trouble,' but as he drank coffee, I felt sure that this was the cause. It proved to be so, for after having used Postum for a short time his 'heart trouble' completely disappeared.

"Last year we went East and while there boarded with a private family. Our landlady complained of sleeplessness and her son of obstinate stomach trouble. It was a plain case of coffee poisoning in both. Knowing what Postum had done for me, I advised a trial, but the son declared he wanted none of that 'weak, watery stuff.' Well, I had been making Postum Coffee for myself and husband, and next morning I offered him a cup and he drank it, not knowing what it was. 'Well,' I said, 'You seem to like Postum after all.' 'What,' he exclaimed, 'that was not Postum, why, that tasted fine. Mother, if you learn to make it like this I will always drink it.' The next morning she watched me and I explained the importance of allowing it to boil long enough. After that we all drank it regularly and our landlady and her son soon began to get well. They continued its use after we returned home and recently wrote me that they are improving daily."

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feature of diocesan work into consideration and formally to bring it into being.

There is a movement within the city of Minneapolis as the outcome of a belief that there ought to be some organized work for Church Extension within the city. There are many points where Sunday Schools ought to be organized and gradually be supplemented with services. These are points where, in time, there ought to be parishes, and to begin now by gathering the children into Sunday School and bringing them up into a love for the service and the Church, and thereby form a nucleus for a future parish. The times are prosperous and the Church must not lag and miss these pressing opportunities for aggressive Church Extension. Such points as Kenwood, Lynhurst, Camden Place, and Minnehaha, should be occupied at once.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Death of D. F. Leavitt—St. Louis Notes.

David F. Leavitt, treasurer of the Board of Missions of the Diocese of Missouri, died suddenly at his residence on Monday night, Aug. 18th, of heart failure. His wife and eldest son, Prof. Sherman Leavitt, were in the mountains of Vermont, and were at once notified by the younger son. For some time previous to his death, Mr. Leavitt had been suffering from ill health, which, with the absence of his wife, seems to have depressed him. Mr. Leavitt was a prominent Churchman, and some years ago was a vestryman of Christ Church Cathedral, but when the Church of the Ascension was organized some fifteen years ago, he became identified with it as a vestryman. He was also treasurer of the Board of Missions of the Diocese of Missouri, and his death has been very severely felt by the Bishop, whose relations with him were very intimate.

The burial service was held in the Church of the Ascension on Friday, Aug. 22nd, the Rev. Dr. Winchester and Dean Davis officiating. Mr. Leavitt was a man of the highest rectitude. He was assiduously devoted to the interests of the Church, both parochial and diocesan, and his place will be difficult to fill.

The Rev. Dr. Quinn is delivering at the Church of the Advent, St. Louis, a series of Sunday evening sermons illustrating the plan of Human Redemption. This mission is growing steadily in numbers and interest and is felt to be a power in the community. One of their young men goes to Nashotah next month to study for Holy Orders.

Grace Church, St. Louis (the Rev. Benjamin E. Reed, rector), im making good progress under the new rector. On Friday evening, Aug. 15th, a lawn social was held in the church green as a reception to the rector, and many availed themselves of this opportunity of meeting their rector and wishing him Godspeed. The Rev. Mr. Reed contemplates in the near future the erection of a commodious parish house and the undertaking of a large institutional work in that section of the city, similar to the work now being done by the Cathedral parish and by St. Stephen's mission.

The Rev. Dr. Holland and Mr. Cornell have returned from their vacation and are busy at work again.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Anniversary at Germantown—Philadelphia Notes—Chester.

Christ Church, Germantown (Philadelphia), is preparing to celebrate in the fall the fiftieth anniversary of the institution of the parish. Special services will be held Oct. 30th, 31st, Nov. 1st and 2nd. An historical sermon will be preached by the rector, the Rev. Charles Henry Arndt, on Sunday morning, Oct. 23d. The Rt. Rev. Henry C. Potter, D.D., Bishop of New York, will preach at the first of the special services, Thursday evening, Oct. 30th. The Rt. Rev. Alexander Mackay-Smith will preach the anniversary sermon on Sunday morning, Nov. 2nd.

Although the rectorship of St. Paul's parish, Doylestown, is at present vacant, the Chapter of the Brotherhood of St. Andrew is keenly alive to the needs of the town, and is doing a successful work. This chapter was organized by a young man going to that place from a Philadelphia chapter, which has resulted in the influencing—not only of boys and men, but—of girls and women, who attend the special meetings in goodly numbers.

The Rev. J. DeWolf Perry, D.D., chairman of the committee of Local Arrangements for the Missionary Council, to be held in Philadelphia, Oct. 21-23, has issued a circular notice in which is urged the attendance at the Council of Church people generally. Mr. Ewing L. Miller, Church House, 12th and Walnut Sts., is Secretary of the Local committee to whom communications are to be addressed concerning accommodations and transportation. Other members of the committee are the Rev. Drs. Anstice and Duhring, the Rev. Messrs. Richardson (St. James'),

Out of Sorts.

PLEASANT WAY TO DRIVE AWAY THE BLUES.

A food that will bring back health and rosy cheeks to the sick as well as please the palate of the healthy is a pretty good food to know about. A lady in Minneapolis says, "I am such an enthusiast upon the subject of Grape-Nuts that I want to state a few instances of its value that have come under my personal expeience.

"I was taken ill with a serious stomach trouble, so ill that the slightest movement caused me pain and could take nothing into my stomach or retain even medicine or water. I had been two days without nourishment when my husband suggested trying Grape-Nuts.

"The nurse prepared some with warm water, sugar and cream, and I took it hesnatingly at first until I found it caused me no pain and for ten days I took no other nourishment. The doctor was surprised at my improvement, and did not resent my artributing the speedy cure to the virtues of Grape-Nuts. He said he had a case on record of a teething baby who grew rosy and fat on the same diet.

"Grape-Nuts are so dainty and delicious that it appeals to the whole household and when either husband or I feel generally 'out of sorts' we try confining ourselves exclusively to the food for a day or two with the happiest results.

"For a year I have had for a neighbor a delicate girl—an epileptic—when I first knew her she was a mere shadow, weighing 70 pounds, and subject to fearful attacks, having as many as 12 and 16 convulsions in a day. At such times she took no nourishment whatever. She had never tried Grape-Nuts and as any food seemed to increase her trouble at such times it was with difficulty I persuaded her to try it. But I told her of my experience and induced her to try a few spoonfuls.

"The taste delighted her and ever since she has made it her chief article of diet. The result has been wonderful; her improvement is the subject of remark with all who know her. The attacks are less frequent and violent and she has gained 20 pounds since last November, and her family attribute her improvement solely to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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On account of the meeting of the Brotherhood of St. Andrew, the Wabash Road will sell excursion tickets from Chicago to Boston, October 7 to 11, at one fare ($19) for the round trip. By deposit and payment of 50 cts. the limit may be extended to Nov. 12th. Write for maps and timetables. F. A. Palmer, A. G. P. A., 97 Adams St., Chicago, Ill.

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Household Maps.

The map of the United States, which the New York Central railroad passenger department has been publishing in the various newspapers of the country, showing important places of interest on its lines, is indeed a happy thought as well as a gilt-edged advertisement. We are reliably informed that the map, which is 11 x 16 inches, is now being generally used by families in the rural districts as a household map and as a rule is the only map about the premises.—*Jersey Shore, (Pa.) Herald.*

Thomas (Holy Apostles), and Hodge (Ascension), and Messrs. Wm. W. Frazier, Geo. Wharton Pepper, Ewing L. Miller, John E. Baird, and George C. Thomas.

Bishop Whitaker's health continues to improve, and it is sincerely to be hoped that he may be so fully restored that he may be present to welcome the members of the Council.

In addition to the many memorials which tend to beautify the Church of the Evangelists, Philadelphia, of which the Rev. Chas. W. Robinson is incumbent, there has just been completed and dedicated a very beautiful memorial pulpit. This is in keeping with the Byzantine architecture of the building—quite unlike anything of the kind in the city. Many kinds of marble, colored and of great value, with Spanish jasper and Lanquedoc, were used, these being supported by columns of alabaster. The pulpit is especially unique, in that it is the only one in this country, and one of but very few in the world, so far as known, which has the paschal candlestick on the newell of the staircase. The stairway floor, and rear railing are of dark oak, thus agreeing with the roodscreen, as viewed from the altar; while looking towards the Sanctuary, the beautiful effects of the richly colored marbles are seen.

Among the relics which find place in this fabric, it may be worth noting a representation of the Prophet Jonah, in stained glass, set in the window at the west end of the building, which was at one time in the Cathedral of Strasburg, and was shot out during the Franco-Prussian War.

Work progresses satisfactorily upon the new clergy house for St. Clement's parish, Philadelphia. The building is now under roof and in every way the structure gives evidence of remaining firm for years to come. After due consideration a decision has been arrived at which permits the west wall of the parish building to remain. It will, however, be necessary to strengthen it by bolting heavy tie-rods therein, at a cost of about $200.

The All Saints' Seashore Home is in operation at Sea Isle City. Cost of work getting the property into readiness, including plumbing, carpenter work, painting, and some furniture, amounts to $1,060.91, of which sum $821.79 had been contributed at the time of opening.

In speaking of summer opportunities, and calling attention of his congregation to the fact that three services are held in St. Paul's Church, Chester, in summer as well as in winter, the rector, the Rev. Francis M. Taitt, calls attentions to the early celebration in these words: "Before we have broken bread with our families, to realize the soul's need and gather in God's House to be fed with the bread from heaven, is a sight that must be precious in the eyes of God. With nothing to disturb our thought, with nothing to attract us but the coveted blessing, in the simple, eloquent words of our liturgy to pour our confession and aspiration before God, who can go away unblest?"

A "Communicant's League" has been organized, comprising young men, communicants of the parish. The purpose is to benefit them spiritually, and to bind them together for the better performance of their duty.

QUINCY.

F. W. Taylor, D. D., Bishop

New Parish in Peoria—Galesburg—Galva.

A new parish has been organized in Peoria to be known as St. Stephen's, the rector of which is the Rev. S. G. Jeffords, formerly rector of St. Paul's Church in the same city. The formation of this parish is the result of differences in the mother parish, and on referring the matter to the Bishop, it was judged by him that the parochial relations between the rector and the congregation of St. Paul's should be severed, but that a new parish should be formed in the same city with Mr. Jeffords as rector, the size of the city being amply sufficient to support the two parishes. Among the rules adopted for the Constitution of the parish is one "that St. Stephen's parish abstain from entertainments of every character for raising funds for parochial or Church purposes," and another "that the pews in St. Stephen's shall be absolutely free at all services."

At Grace Church, Galesburg (Rev. E. F. Gee, rector), a conference for lay people, extending over eight days, will be conducted in October by the Rev. Father Hughson of the Order of the Holy Cross.

The new church now in course of erection at Galva for the mission of the Holy Communion is to be opened Sept. 8th. The new building has been erected at a cost of about $1,000, and has been made possible largely through the active endeavors of the lay reader, Mr. W. F. Bailey. The mission is under the priestly supervision of the Rev. W. M. Purce, rector at Osco.

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

Church for Lake Tahoe.

It is expected that a church will soon be erected at Lake Tahoe, Nevada, at a cost of $5,000.

CANADA.

Consecration of Bishop of Keewatin—Notes.

Consecration of a Bishop.

On Sunday, Aug. 17th, in the presence of a large congregation, in Holy Trinity Church, Winnipeg, the Ven. Archdeacon Lofthouse, D.D., was consecrated Bishop of the newly formed Diocese of Keewatin. The Bishop of Athabasca, as senior Bishop, was consecrator, assisted by the Bishops of Qu'Appelle and Moosonee. The sermon was preached by the Rev. Canon Wade, M.A., rector of the Church of the Ascension, Hamilton. Bishop Lofthouse is the youngest Bishop in the Province of Rupert's Land, being only 47 years old. His residence will be at Rat Portage. He will have twelve established missions under his care, most of which are among the Indians and Eskimos.

General Synod.

The names of the delegates have been published with the exception of those from the Diocese of Caledonia, which have not yet been received.

Diocese of Montreal.

The Bishop Coadjutor and Mrs. Carmichael spent the month of August at Cape Cottage on the Maine coast. The Highland Cadets accepted the invitation of the rector of All Saints' Church, Montreal, and arranged to attend a special service in that Church, Aug. 24th.

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